Discourses of a Living Master

Ram Singh

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01

Meditation Talk

01 Jan 2025 Morning

Try To Spend More And More Time In The Remembrance And Doing Your Simran, So That When You Sit For Your Meditation, You Can Focus Well

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Today is the first day of the year, and I am pleased to see all of you who have taken out your precious time and come here to attend this meditation program. Usually, on the year end or the first day of the year, people go to hills or go to hotels, and they spend time partying. So, it is very nice to see all of you who have decided to come and spend that time meditating.

I pray at the feet of Sant Ji, at the feet of Maharaj Ji, that He showers special Grace on all of you so that you are all successful in your meditations and you get the benefit of coming here and attending.

All of you have come from long distances. So, I hope that you will make the most of your time in this program. And whenever you get time, or whenever you are free, you will spend that doing your Simran.

Even when you sit for your meditation here, you sit with all love and affection and try to make the most of the time here.

If you spend more and more time doing your Simran— and whenever you are free, if you do your Simran — then it also helps you when you do your meditation. Because otherwise, most of the time, we are spending, thinking about all the worldly things. And then we spend a few moments in the meditation, and we are not able to get the benefit of that meditation.

So, you should be mindful of the time here. And also try to spend more and more time in the remembrance and in doing your Simran, so that when you sit for meditation, you can focus well.

The other thing is that we should always have respect and love for our fellow satsangis. Always, when a satsangi meets another satsangi, he should always feel happy. And if a satsangi comes to your house, you should always feel that it is the Master Who has come, and you should treat him with that love and affection.

This path of Sant Mat is the path of love and affection, and we can grow on this Path when we are able to share that love and affection. That is how we should always spread that love and spread that affection.

When we share that love and affection like that, we will also grow that love and affection for our Master. Until we develop that love and affection for the Master, we will not be able to progress within. We should have that habit of spreading that love and affection and keeping our love and affection at the feet of the Master.

So, I am very happy and very pleased — boundlessly pleased — to meet all of you who have taken out your precious time and have come here to attend this. And I pray at the feet of Baba Ji that He showers Grace upon all of you so that you take some benefit for having come here. And for that, we should all do good meditation here.

* * *

The time is good and quiet and we should make the most of it. So, let us close our eyes and get connected to Simran and Dhyan.

When you sit for meditation, it is the habit of the mind to always take us away from the meditation and, again and again, worldly thoughts so that we get distracted from the meditation. We should always be mindful of that and keep on trying to do our Simran.

We should do our Simran and try to do the contemplation of the Master at the Eye Center. If we are not able to get the image of the Master, it doesn't matter. You should continue to do your Simran. And that way, we'll gradually be able to develop that contemplation.

So, let us make the most of this time and this quiet atmosphere. Let us close our eyes and get connected to our Simran and Dhyan.

02

Meditation Talk

01 Jan 2025 – Afternoon

We Should Not Be Worried About How Are Near And Dear Ones Will Get Their Support And Grace Of These Masters — He Will Be Taking Care Of All Of Them

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Saints are always there in this world. At any given time, there are Saints present in this world.

There are two types of Saints — those Who remain hidden and away from the public eye, and the others are those Who have manifested and people are aware of Them.

Only those Saints Who have the orders from Their Master or God Almighty, only They manifest and show Themselves as Saints.

There are many Saints Who have gone to God Almighty, but They do not have the instructions from Their Master or God Almighty to preach in this world. And that way, They do not reveal Themselves. There are many such Saints in this world.

So, there are many such Saints, and They prefer to remain hidden, and They do not reveal Themselves as Saints. They are always in the contemplation of God Almighty and Their Satguru.

Therefore, we should not be worried. Just like we have been led to the Master, and we have the Grace of the Master. Like that, our dear ones, our loved ones, will also be led to their respective Masters, and they will also get His protection and His Grace.

Kabir Sahib also says, "If Saints were not in this world, then this world would have burnt." It is only with the support of the Saints that this world is going on.

There are Saints Who have revealed Themselves, and there are others Who continue to remain hidden. We should not be worried about how our near and dear ones will get their support and Grace of these Masters. We should remain focused on our practices and leave that work to God Almighty, because He will be taking care of all of

them. It is only with the Grace of God Almighty that one comes and gets the Grace of the Master and the company of the Master. Only those souls who God Almighty wants to pull towards Himself, only those are brought in the company of the Masters. So, we should leave it to God Almighty.

Only those souls who God Almighty wants to bring towards Himself, He brings them in the company of the Masters — and the Masters are connected with God Almighty. That is how those souls get their redemption and go back to God Almighty. So, we should leave it to God Almighty.

Kabir Sahib has said, "Any soul who comes in the company of the Masters will never go to hell." Kabir Sahib also says, "Whether the disciple has done good deeds or bad deeds, if there is a disciple of a True Master, he will never go to hell. Like gold will never get rust, and iron will never get eaten by insects, the soul who is in the company of the Master, will never go to hell."

Sooner or later, whichever soul has been sown with the seed of Naam, that soul will find his way to God Almighty.

Where the jiva does the meditation of at least two to two and a half hours per day, he will definitely get the redemption in this life itself.

Therefore, the Masters say, "You should listen to the Satsangs every day and do your meditations every day. Because that is our true work."

Why do we go to the Masters? It is only for getting out of this ocean of life and death and getting free from this and going back to our True Home.

Whichever body the soul is in, an animal or it is a human being, it is very clear that the soul is not happy in this world.

Therefore, that jiva prays and cries out to God Almighty to be relieved from this world. And God Almighty then showers His Grace and brings that jiva in the company of the Master.

So, God Almighty has showered His Grace upon us. Now, we should be worried about our own soul and about our own redemption. And we should be doing our practices towards that.

We should spend more and more time in those practices so that our soul gets relieved from here. We do not get this human life again and again. We should make the most of this opportunity.

Therefore, we should try to follow the Path and the Teachings of the Master and try to spend more and more time doing our meditations.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us get connected to Simran and Dhyan.

03

SATSANG

01 Jan 2025 — Afternoon

This Life Is Momentary — Like a Bubble On Water — And That Bubble Can Burst Any Time

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The paathi sings the Bani of Sant Kabir Sahib...

Kabir garv na keejiye,
Kaal gahe kar kesh.
Kabir garv na keejiye,
Kaal gahe kar kesh.
Naa jaano kith marihe,
Kyaa ghar kyaa pardes,
Kyaa ghar kyaa pardes.

This is the Bani of Param Sant Satguru Kabir Sahib. Like I always mention in my Satsangs that Kabir Sahib came into this world about six hundred, six hundred fifty years back. In those days, the society was very orthodox, and they had very strict conventions and deity worship.

In those days, people were blindly following various practices of deity worship, and fasting, and different austerities. Kabir Sahib came into this world, and He started preaching about this Path, about the path of Sant Mat. So, it won't be out of place to state that Kabir Sahib was the first Saint to start preaching about this Path.

Kabir Sahib says, "This human body is a very precious gem that has been given by God Almighty." After going through all these 8.4 million lifeforms, when the jiva is tired, and is pleading to God Almighty, He gives him an opportunity of this precious human life. So, this is a very special opportunity, and a special body that has been given to the jiva. The features of this body are not there in any other lifeform.

All that you see outside — this entire creation — is kept within this human body. He is also residing within this human body. If anyone has been able to attain and manifest God Almighty, it is only in this six-foot temple. And even in the future, if anyone is

able to manifest God Almighty, it is going to be only in this lifeform. That is why all the Saints have sung the praises about this precious human lifeform.

Even gods and goddesses crave for this precious human lifeform. Though the gods and goddesses may be in a happier state of being, they do not have salvation in that state. That is possible only in the human life. So, when the Saints take Their disciples and They cross the planes above, the gods and goddesses also plead for their salvation at the feet of the Masters. Then the Saints tell them that They are unable to take those souls from the planes above, and if they want salvation, then they have to come down to this plane — this human form — and only then, they will get the salvation.

So, even gods and goddesses cannot get salvation in their lifeforms. Therefore, this is a very precious life form that is given by God Almighty, and He gives it because the soul then can get out of this ocean of life and death.

The Masters caution us, "This precious life has been given to us to get that salvation. If we waste this lifeform and don't pursue those practices, and instead, waste it on all worldly pursuits, then this precious opportunity will be lost.

The Masters, through Their Satsangs and through Their Banis, caution us and They awaken us and tell us, "This is a very short time that you have for getting salvation, and you should make the most of this."

But unfortunately, the jiva is so entangled here that however much he understands what is being said in the Satsang, he is not able to stand aside and get out of that entanglement.

As long as we do not follow the Teachings of Master and assimilate those and bring them in our life, we are not able to get that salvation. There is no other way to do it.

The Masters explain it in different ways in Their Banis, and They caution us in different ways, so that we are able to come on the Path and do those practices and follow those Teachings.

Kabir Sahib says, "In this life, the hairs of the jiva are in the hands of Kal, and he can pull that hair any time and take the soul out of that jiva any time."

We have been given a very limited number of breaths that we can take, and our lifespan is set on that number of breaths. As soon as that breath comes to an end — that number of breaths come to an end — the life comes to an end, and we cannot live even for a second after that.

We witness ourselves that people, while walking, all of a sudden die, or accidents take place. And we feel, "This person has had a heart attack, and he has died." Or someone has died with an accident. But actually, it is the time that has come to an end. Kal has only created this façade for us to believe that these are the reasons for death. But actually, the time is over.

So, Kabir Sahib says, "Why are you wandering around in your ego and deceiving yourself? Your hair is in the hands of Kal, and he can pull it up anytime — whether in the country, or outside."

Aaj kaal ke beech mein,
Jangal hogaa baas.
Aaj kaal ke beech mein,
Jangal hogaa baas.
Upar upar har phire,
Dor charenge gaas,
Dor charenge gaas.

Kabir Sahib explains the condition when the angels of death come and take away the soul, that body is then cremated. The family members bury the body in the cemetery. Then, after a few months, grass grows on that grave. Then different animals come, and they graze upon that grass, and they stand on the grave, they stand on that body.

Kabir Sahib says, "That whole life has been spent in the ego of that body and in the love of that body. This is what happens to that body after death.

So, Kabir Sahib says, "You should wake up and understand the importance of this time that you are alive and do your meditation."

* * *

This is a story during Kabir Sahib's time. He used to go on a monthly basis to sell silk that He would make. And when He would go to the market, on the way, there was a rich family. There was a big mansion, and a rich family was staying there.

There was this man who had become quite old, and he used to often meet Kabir Sahib. Whenever Kabir Sahib passed his house, He would see him, and this person would be old. And after a while, he got frail. He was sitting on the bed outside and he used to keep coughing.

So, Kabir Sahib, out of His Grace and out of pity on that person, He would tell him, “Why don't you spend some time doing meditation in the remembrance of God Almighty?”

Then, that old man often replied, “Look, I have two grandchildren now. Once those two grandchildren get married, then I will have no tensions. Then I can peacefully do the meditation.”

After a few months, those grandchildren also got married. And once again, when Kabir Sahib was passing by, He saw that this person had become even more frail. He was coughing a lot, and he was scolding people — scolding all the other family members — because he was not getting to eat properly, or drink properly.

Again, when Kabir Sahib told that old man to spend that time in remembrance of God, he said, “No, there is one more family member who has to get married. Let that person get married, then I will be free to meditate.”

Again after a few months, when Kabir Sahib was passing that place, He saw that cot on which that old man was sitting, it was empty, and the children were playing around there. He asked the children, “What happened to that old man? Where is he?”

They said, “No, he passed away.”

Kabir Sahib asked them, “When did that happen?”

They said, “It's been about six months that he passed away.”

Kabir Sahib, with His powers, saw within and saw that he was, indeed, reborn as a small calf in the same family. It is the law that, whatever our thoughts are at the time of death, we go there again in the next birth, it may be whichever lifeform we become. So, the soul doesn't wander too far away. That old man had been reborn as a calf in that family.

When that calf grew, it became a big ox, and the family members would then take that ox for farming. They did not understand that he was indeed their father and grandfather. But they would take him and make him work in the fields.

After around twelve years or so, that ox became old. The family members sold the ox to the butcher. The butcher killed that ox and sold the meat. And because he was a very big ox, they made a big drum out of the skin, and that drum was sold to the temple.

So, they made a big drum and gave it to the temple, and the temple priests would come early in the morning — at around five o'clock — and in order to inform everyone, they would beat the drum so that people could listen and then come for their prayers. So, every day, at five o'clock, the drum would be beaten.

Kabir Sahib, observing this, said in His Bani, "This person had a precious human life, and from there, he became an ox, and the family made him work hard as an ox. Then after that also, there were karmas left. Therefore, his skin is now being beaten by the priests every day."

People seldom listen to the Masters and follow Their Teachings. They want to go on their own path and their own understanding. The Masters have pity on the souls, and They want the souls to go back to their True Home and enjoy the throne with their Father, God Almighty. But jivas don't follow that. They go on their own paths.

So, the Masters, take pity on the souls and They try to awaken the souls and show them the Path. But the jivas — the devotees knowingly also — they know that all these outside worldly things are there for only getting them away from their meditations. And taking them away, they still pursue these paths outside. In the end, they have to suffer when they die. And as a result, even the Masters then suffer.

Haad jare jyon laakadi,
Kesh jare jyon gaas.
Haad jare jyon laakadi,
Kesh jare jyon gaas.
Sab jag jarathaa dekh kari,
Bhaye kabeer udaas,
Bhaye kabeer udaas.

In India, the cremation is done by burning the body on the pyre. Kabir Sahib, observing this, says, "This relation, one has to observe, that one goes around his life in the ego of everything that he has. But in the end, when he's put on the funeral pyre, the body burns away, and the bones burn like wood, and the hair burns like hay. There is nobody who comes near him to help him out in this situation. And this same body he has carried with so much ego, and he has preciously taken care of it. But eventually, it is reduced to ash and smoke."

Kabir Sahib says, "I get tears in my eyes, seeing that people are lost in their desires and their wishes and their egos. And eventually, they are reduced to ash like this."

* * *

Even in the village where I come from — it is about thirty kilometers away from Banares — there is no crematorium in all of those villages because, somehow, the brahmins there have created this myth; that if you are cremated or burned at the ghats of Ganga in Banares, then you get salvation.

Now you tell me, that whole life, one has told lies, one has deceived people, one has done all kinds of sin, and then at the end, after death, someone goes to the Ganges and burns the body, he suddenly gets salvation? This is not going to happen. But the brahmins have created such a myth around it, and that is how there are no crematoriums there. Everybody is taken to the Ganges.

You can imagine, Uttar Pradesh is a very densely populated state and so many villages — far-flung villages — none of them have crematoriums. And so many people die every day and all of them have to be taken to Banares. There are only five crematoriums where they burn the bodies, and these five are so overworked. At each of these, nearly ten to twelve bodies are burned at one time. But even then, the queue of dead bodies coming to this place for cremation grows into half of a kilometer to a kilometer, where people are waiting to do the final rites. So, this is only a matter of looting people and creating these myths.

There is a limited amount of wood that is given to each dead body to burn the dead body. But that wood is not enough to do a proper cremation. So, these people are also making it such a business that, as soon that wood burns, the half-burnt body is also left like that, and they call family members to take that body away. These people then have nowhere to go, so they just pour water on that body, and finally leave it in the Ganges. That way, the Ganges also gets spoiled because of this.

They are trying to clean the Ganges, but if this kind of practice continues, then how is it going to get cleaned? In order to clean the Ganges, the government should take steps of making crematoriums near the villages so that people can stop this practice of taking everyone to the Ganges, to Banares, or Varanasi.

Now, what happens is, the people who can afford it can take the bodies in the cars or vehicles, and they go there and then they do the final rites. But poor people also want salvation. They also want to take the body to the Ganges, but they can't afford it. So, they just tie the body in some cloth, and they carry it to the Ganges. And there, they just leave the body into the water. This is how even the river is getting polluted.

Jhoote sukh ko sukh kahe,
Maanat hai man mod.
Jhoote sukh ko sukh kahe,

Maanat hai man mod.
Jagat chabenaa kaal kaa,
Kuch mukh mein kuch god,
Kuch mukh mein kuch god.

Kabir Sahib says, “The jiva gets deluded by this false sense of happiness and security in this world. By the time that is realized, it is too late because then he is already in the jaws of Kal.”

Kabir Sahib says, “All of the jivas are like chabena*." Chabena is a word that is used in U.P. It is a mix of roasted gram and puffed rice. When that is mixed, people take a handful and eat it. So, it is like that. The jiva is like a chabena for Kal, and Kal has been cursed that he will have to chew one hundred thousand jivas every day. That is how the cycle continues.

** Chabena is a dry, light snack, easily carried and typically eaten from the hand*

That is how the cycle continues, Kal bites on the jivas — he chews the jivas — and that is how the jiva, the soul, is separated. That is why it causes a lot of pain. Masters say, “It causes so much pain, like a bite of snakes and scorpions in each and every cell of our body.” It is that painful when the worldly people are chewed by Kal to separate them from the body.

This is the pain and grief that every soul has to go through — every jiva has to go through — at the time of death. The angels of death lock the tongue, so that one cannot make any noise or relate this to others or talk about it. They lock that faculty first and then, at the time of death, only some sound is made, but they are not able to say exactly what they are going through. That is the time that the jiva is chewed by Kal, and only after that, he is sent back into the 8.4 million lifeforms.

This is a curse that Sat Purush has given Kal Niranjan, “Every day, you will chew one hundred thousand jivas.” That is how all the jivas, after they finish with their life, go through that process of being chewed by Kal, and then go back into the 8.4 million lifeforms. At that time, when the jiva screams for help, there is no one to help it.

So, that's what Kabir Sahib says, that “This whole life you spend deluded in the happinesses and all which are very short- lived, and it is the sadness which follows.” It is the ailments which follow which cause a lot of grief and sorrow to that jiva at the time of death. And for a worldly person then, at that time, there is nobody to help him get out of that.

We all definitely feel this. We experience this situation, especially when we are carrying the dead ones, when we are carrying the body of a dead person on our shoulders.

In India, there is a ritual of four people carrying the body. So, when we are carrying that body, that feeling definitely comes upon us, "Oh, this person is dead, and we also are going to die like this one day." We also feel sad about all this. And we also feel like following or taking up austerities and doing our meditation, etc.

But then, once we have left the body at the crematorium and it is handed over to the flames, after that, we depart; and someone goes to a hotel, someone goes to a bar, and there, either they are having tea, coffee, or a drink. Then, that full feeling of austerity goes away, and there they feel that this person died because he had some ulcer in his stomach. Or somebody died because he had cancer. Or someone died because he had a heart attack. But of course, that's not going to happen to us! We are fine. We are fine. And then they have their coffee and go home.

Kabir Sahib cautions us, "All this is simply that we are the meal of Kal, the chabena of Kal. Some is there in his mouth, which he is chewing, and the other is ready in the palm of his hand. As soon as what he has eaten is finished, he immediately puts this in his mouth." So, we are like that. Some are in the jaws of Kal, and some are in his hand. And at some point, or the other, we'll all be going, passing through that jaw.

Therefore, we should not think that this person died because of a heart attack, and that one because of cancer, and other things. We should all realize that, just like they have gone from this world, we are also in that palm, and we can also be chewed at any time.

Kusal kusal hee poochthe,
Jag mein raha na koy.
Kusal kusal hee poochthe,
Jag mein raha na koy.
Jaraa muyi naa bhay muaa,
Kusaal kahaan se hoy.

Kabir Sahib says, "Whenever we greet people, whenever we meet anyone, we often ask him how he is. And he says, I am fine." He says, "People greet each other. Someone asks how the other is, and the other replies, he is fine."

Then Kabir Sahib puts the question, "The person asking the question and the person answering it, both are not going to remain. Both are going to go, and where there is the eventuality of old age, and where there is the truth of fear, that is surrounding all

these jivas. Then in such a situation, how is it possible that anyone is going to be happy? Or how is it that they are going to remain in that state of happiness?"

Whenever we meet people also, the first question is, "How are you?" And the answer is, "Yes, by the Grace of God Almighty, or the Grace of the Master, we are fine." That is the end of the first sentence. But then, if you stand there for a little longer, then the whole thing starts — all the pains, aches, and everything, all the sorrows and everything. If you keep standing there the whole day also, it will not be enough. People will keep talking. So, how is it that people say they are happy?

Paani keraa budbudaa,
As maanush kee jaati.
Paani keraa budbudaa,
As maanush kee jaati.
Dekhat hee chipi jaayegee,
Jyon taara parbaati,
Jyon taara parbaati.

Kabir Sahib gives another example as to how our life is. It is like a bubble on water. When you see the bubble, it glitters and there are a lot of colors, and it's like a pearl. But a little bit of wind, and the bubble bursts. So, our life is like that."

It is like the shiny stars that we see in the night, and everything is all starry and shiny. And when the sun comes up, then we don't know where those stars are and where that glitter is. Like that, the lifespan is also very short, and we do not know how the things will shape up afterwards.

Masters say, "Our breaths are very important, and they are priceless. With each breath, you should do your Simran. Because that is the wealth you will be able to carry from here."

All the other wealth — how every much you accumulate — you will have to leave behind here. The wealth of Naam is the only wealth that you can carry yourself. It is such a wealth that the jiva will have for itself. Even the brothers and sisters can't take it. Even the spouse can't take it. That wealth will remain with that jiva, and he will be able to carry it in the beyond.

So, the husband carries the wealth himself, his wife will not get it. If his wife builds that wealth, she will be able to take it. The husband doesn't get it. That way, each one can build that wealth and take it.

Therefore, Kabir Sahib says, “You build that wealth which you can take which no thieves can steal from you, or no loving family members can loot from you, or nobody else can take or deprive you of. Only you can carry it.”

Because this life is very very momentary — very short. It is like the bubble on the water and that bubble can burst any time.

Like that, life is also very momentary, and it can stop at any time. So long as you get that time to be alive, you should do that. You should spend that in creating that wealth and doing your Bhajan Simran.

What time has already elapsed, that is gone. We cannot do anything about it. But what time is left, we can make the most of it.

Therefore, use that time which you have with you for building that wealth. And with that, you make this precious life which has been given to you useful and attain the purpose for which it has been given to you.

Paani keraa budbudaa,
As maanush kee jaati.
Paani keraa budbudaa,
As maanush kee jaati.
Dekhat hee chipi jaayegee,
Jyon taara parbaati,
Jyon taara parbaati.

Radhaswami.

04

Meditation Talk

02 Jan 2025 - Morning

The Masters Have Drawn The Three Lines Of Satsang, Seva, And Bhajan Simran Around The Devotee— So Long As The Devotee Is Within These Three Lines, He Is Safe

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In Kali Yuga, the Saints have adopted three practices for getting salvation. The first is Satsang, the second is seva, and the third is Bhajan Simran. In order of importance, Satsang is at number one. Because only in the Satsang, we come to know what is true and what is false. What is the purpose? And we come to know of the reality. Before we tread on this path of Sant Mat, it is very important that we understand what Sant Mat is all about. Because without that understanding, we are not able to develop that faith to tread on this Path and to develop that faith in our Master.

The Masters say, "It is very important to listen to Satsang, because by listening to Satsang, it is like water that we need for our body. We need water for the body, just as it is important for the soul to have Satsang. And the food of the soul is the Bhajan Simran.

By doing that Bhajan Simran and listening to the Satsang, we will develop that love and affection for the Master. Until we develop that true love and affection for the Master, we will not be able to get success on this path of devotion.

Therefore, it is very important to listen to Satsang daily. Even if we are traveling, we can always listen to Satsang online on our mobiles. It is very important to listen to the Satsang every day, because Satsang keeps us fastidious on this Path. If we don't listen to Satsang every day, then slowly, the mind takes us away from this Path, away from meditation.

The mind otherwise takes us away — we are not listening to Satsang. It takes us away from meditation and then, gradually, puts us in our worldly affairs and we completely forget doing our meditations.

So, it is important that we listen to Satsang every day. Because with that, we understand the reality and we are always on this Path.

The second is doing seva. Seva is no less important than Bhajan Simran. Those people who are unable to do Bhajan Simran, the Masters take seva from them, and it is equally as important as doing Bhajan Simran.

Bhajan Simran is the seva of the mind. Those who are unable to do that seva by the mind, the Masters take that seva by the body. That is how we do physical seva. That way, the Masters motivate the soul by doing the physical seva to progress further on the Path and motivate the soul to go further.

When we do seva, we should keep in mind that we should do it with a clear mind, and we should do Simran while we are doing seva. The Saints have written very good Banis, and we can sing those bhajans and Banis while we are doing our seva.

Even while doing seva, the mind deludes us and we start developing ill feelings for other devotees who are doing seva, or we start slandering. So, we should avoid all of this. And to avoid all this, it is important that we do Simran while we are doing our seva.

We have seen in the history of Sant Mat that there have been many devotees who have been able to successfully go on the Path and become successful just by doing seva. We have a clear example of Bhai Manj who has been able to attain all this by doing seva.

We see the example of Bhai Manj, who left all his attachments in this world, who did not care for his personal relations and feelings and attachments and spent his time completely devotedly doing seva. His Master then eventually gave him His Darshan and took him to Sach Khand. He also gave him a boon that, “Whoever you initiate, he will go to Sach Khand in this life itself.” Such is the power of seva.

Even if we see Bhai Lehna or we see Angad Dev Ji, who was the second successor to Guru Nanak Sahib, he also was very successful because of the seva that he did. So much so that Guru Nanak Sahib told him, “You are like a part of my body.” And that is why his name was 'Angad'.

There are several examples, and that is how, by doing seva also, people have been able to become successful on this Path.

Seva is no less than doing Bhajan Simran. Only we are to remember to do our Bhajan Simran or sing bhajans while we are doing the seva.

The third is Bhajan Simran. One has to do Bhajan Simran every day. Sant Ji also used to often repeat this and say, "You can leave a hundred things and sit for Satsang, or you can leave a thousand things and sit for your Bhajan Simran."

These are our true work — our true purpose. If we leave these, and we do other things, then how will we get successful for the purpose of life that has been given to us? We many times forget doing our meditation, but if we see, we never forget to eat our food for the body. Whenever we are hungry, we eat food, and we don't miss that. Similarly, we should understand that Bhajan Simran is more important for the soul. It is the food for the soul, and therefore, you should nor ever miss your meditation.

The soul also needs that energy of meditation. Because by doing meditation, the soul becomes stronger, and the mind becomes weaker. That is why we should always do meditation regularly.

By thinking about the worldly things, we are making the mind stronger, and we are making the soul weaker. Just like we eat our food regularly, we should also make it a point to do our meditation regularly so that we are able to give the necessary food which is required by the soul. That way, the soul will become stronger, and it will become fit for going back to its True Home.

Therefore, the Masters have kept these three practices, and if we follow these, then we'll definitely get salvation in this life itself.

* * *

In the Ramayana, we see the story where Sita was abducted, and Marich, who was the demon, was followed by Rama. When he was shot by Rama, he shouted for Lakshman. Sita, listening to this, felt that Rama was indeed in a problem, and she asked Lakshman to go and save his brother.

Lakshman told her, "He is an avatar of Brahma. How is it possible that he will be having such difficulty?" So, he refused to leave. But Sita insisted that he should go and protect his brother.

Finally, she insisted that he should go and help his brother. What he did was, he drew three lines around the hut, and he told Sita, "You should not cross these three lines and stay within them. No power can come inside or cross these three lines and come inside."

Ravana was waiting there, and he was waiting for Lakshman to leave. As soon as Lakshman left, he came in the form of a sadhu, and he asked for alms from Sita. When

Sita offered him food, he said he could not take that because she was between those three lines. So, he could not accept those alms.

So, she crossed those three lines to give him that food. And when she crossed, then he kidnapped her. He abducted her.

In the same way, the Masters have drawn these three lines around the devotee – the three lines are those of Satsang, seva, and Bhajan Simran. So long as the devotee is within these three lines and he's following them, he is safe. The moment he crosses these lines, then the 'Ravana', which is the mind, takes away the intellect. Kal takes away the contemplation power of that devotee and abducts it.

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The time is good and the atmosphere is quiet. So, let's make the most of it. Let us sit for our meditation.

05

Meditation Talk

02 Jan 2025 - Afternoon

When The Radiant Form Of The Master Is Manifested Within, The Disciple Starts Seeing His Master Everywhere

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This is during the time of Sawan Singh Ji Maharaj. He had a disciple called Bhai Wazira, and Bhai Wazira was a Muslim. He spent all his time in meditation and seva. Bhai Wazira, over a few years, because of his devotion and love and affection for the Master, he was able to go within. Then he started getting the experiences within and he could see his Master everywhere. Whatever he would see, he would see his Master there.

This is a state which every disciple passes through. When the Radiant Form of the Master is manifested within, the disciple starts seeing his Master everywhere. In all the things that he sees, he can see his Master. And when he goes further up to Sach Khand, then he starts seeing God Almighty everywhere.

So, he would see any tree — like the eucalyptus tree — embrace the tree and say, "O Master, you are standing here." Likewise, if some dog would enter the ashram, he would hug the dog and say, "Master, You have just come." So, he was experiencing his Master everywhere, in everything.

The other sevadars, other disciples, started objecting, and someone complained to Sawan Singh Ji Maharaj also, that Bhai Wazira was doing like this.

At the time of Naam Daan, the Masters tell us, "We should not share our experiences. We should keep those to ourselves." And if we share these experiences with others, then our progress within stops.

These experiences are supposed to be digested, and one should not talk about these or tell these to others because our purpose is to go within to God Almighty. In between,

when we get these experiences, if we go about telling others, then there is a chance that we develop our ego around it. That is why the progress stops.

This is not acceptable to the Masters. That is why whatever we start experiencing, the Master stops those experiences. The experiences which he had got were after a lot of devotion, a lot of practice.

Even if we get some material wealth and we lose it, then we feel very sad. This wealth of spirituality, that is priceless. When we have made so much effort and developed this wealth, and suddenly we are not able to see that, then we feel very very bad.

Bhai Wazira tried to sit for meditation and again try to see those experiences — get those experiences — but he was not getting any visions, and those experiences had stopped. Thereafter, he stopped eating because he went into a depression.

He was very sad, and he kept trying to sit in his meditation and get those experiences again. He gave up eating food also. He gave up doing his other seva and other activities. But he could not get those experiences again.

A few devotees were observing this. They felt very sad for Bhai Wazira, and they decided that someone should tell Sawan Singh Ji Maharaj.

Now, no one had the courage to go and tell Sawan Singh Ji Maharaj. So, they went to two old disciples of Jaimal Singh Ji Maharaj, who were staying there in Sawan Sarai* and they requested those two old disciples that they should help Bhai Wazira.

* *'Sawan Sarai' was the name of Sawan Singh Ji Maharaj's office in Dera Jaimal Singh Ji Ashram…*

When they requested those two old disciples, those old disciples requested to bring Bhai Wazira in front of them. When they saw that, indeed Bhai Wazira had become very frail, they decided that they would go and speak to Sawan Singh Ji Maharaj the following day.

So, the following day, both of them went up to the first floor where Sawan Singh Ji Maharaj resided. They walked with great difficulty; they were having difficulty walking. So, somehow, they went upstairs. Then they requested that Sawan Singh Ji Maharaj extend His forgiveness.

When they asked for His forgiveness, Sawan Singh Ji Maharaj asked them, "Why are you asking for forgiveness?"

Then they told Sawan Singh Ji Maharaj, “We are not asking for forgiveness for us, but for Bhai Wazira. Because if You do not forgive him, then he will continue to fast, and he has already become very very weak. He will die if he doesn't eat. He's only surviving on water.”

Sawan Singh Ji Maharaj said, “Why is Bhai Wazira showing off like that?” And they continued to request. Then, Sawan Singh Ji Maharaj asked them to call for Bhai Wazira.

Two people helped Bhai Wazira come up. When Sawan Singh Ji Maharaj also saw that he had become very thin and frail, He scolded Bhai Wazira, “You should not be showing off your experiences like this. Are you going to do it again?”

Bhai Wazira pleaded that it was a mistake, and he would not do it again.

Then, Sawan Singh Ji Maharaj told him, “Okay, you go and sit for your meditation.”

When he sat for meditation, again his soul went up within. And he could again regain all those experiences. So, after that, he stopped talking to anybody and the people would call him 'Moni Wazira'. Then even if the people would want to talk to him, he would move away from that place. He was always in his Simran and Bhajan.

* * *

Like that, there was another disciple who, by caste, was a cleaner. He also was a disciple of Sawan Singh Ji Maharaj. He was a sweeper, and he had all these inner experiences. He was an Attained Soul. But he would have a bath every third or fourth day, and therefore, there was a stink.

When Sawan Singh Ji Maharaj once was doing His Satsangs, usually in the front, they leave space for the VIPs and other dignitaries, and then everyone sits behind.

It so happened that this person didn’t get a space to sit behind. So, looking at the front, he saw that it was all empty and he went and sat in the front. So, he came, and he was listening to Satsang in the front.

After some time, when the hall was filling up, to sit closer, others would come and sit next to him. Then, after a while, they would also smell the stink and gradually they would start shifting on the side.

When he sat in the front, all the other people who had come, all the VIPs who were sitting around, because of his stink, they were sitting at a distance. And he was listening to the Satsang. This person, seeing that, he started laughing.

Now, Satsang had progressed for about half an hour. Sawan Singh Ji Maharaj was giving the Satsang and this person started laughing as all the other people started shifting and keeping a distance from him.

So, Sawan Singh Ji Maharaj stopped the Satsang and asked him, "Why are you laughing like this?"

Then with folded hands, he stood up and he said, "If You want, I will tell why I'm laughing." Then he said, "Look, every night, You are God Almighty, and You are coming, and You sit with me on my bed the whole night. These people here, who are wearing these white clothes, they feel offended sitting next to me. So, I'm laughing at that."

So, Sawan Singh Ji Maharaj also told them, "Yes indeed, what he is saying is true. He's very pure inside and he has manifested the Master within. All of you are only outwardly judging him. You're not seeing within how pure and clean he is."

In all the sangat, there are always such people, such hidden gems, and I have had the opportunity of meeting several of them.

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So, the time is good and the atmosphere is quiet. Let us close our eyes and get connected to our Simran and Dhyan.

06

SATSANG
02 Jan 2025 — Afternoon

There Are Only Two Who Truly Belong To Us — One Is The Satguru And The Other Is God Almighty

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The paathi sings the Bani of Sant Paltu Sahib...

Bahathaa paani jaat hai, dhou sithaabee haath.
Bahathaa paani jaat hai, dhou sithaabee haath.

This is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib gives an example that, if there is a traveler and he is walking for a long distance and he is thirsty — he is looking for water — he keeps on walking, and he keeps on searching for water. Perhaps there may be a lake, or a river, or some brook, or some spring somewhere. Like that, our life is also going on. Our breaths are also going on; one by one, we are losing our breath, and we don't know when that hell will come, when those breaths will stop.

The jiva is like that traveler. With each breath, our life is coming to an end, and we are continuously going, and there are different experiences that are coming past us. But we keep on moving towards the end, and as these breaths come to an end, we will also perish at some point.

So, as the person is traveling and moving in his life, all these things are passing by. yet he is getting fully involved in all of these things as they pass by, and he's losing this precious opportunity. The Mahatmas come and try to give us different examples to make us aware of these passing phases.

Somanath Baba Ji and Sant Ji used to give this example of Ibraham.

Ibraham was a king, and he wanted to do the devotion of God Almighty, but he was not aware of how to do it. So, Ibraham wanted to do the devotion of God Almighty.

He had a huge palace of seven floors. Every night on the terrace, the gardener would come, and she would put about fifty kilograms of flowers on his bed, and she would

decorate the bed. Then, in the night, he would sit on the bed and meditate upon God Almighty.

Ibraham was a soul of past impressions, and when someone has past impressions — even if they are deluded in this life — they always come back on the Path, or they are shown the Path.

That was the time when Kabir Sahib was in this world, and He had been given the duty of emancipating a lot of lost souls and He felt that He had to help Ibraham. So, dressed like a Bedouin, with a big turban and a stick in His hand, He came on the seventh floor.

Kabir Sahib appeared there dressed in that attire, and He started roaming around, making noise with that stick on the terrace.

Now, Ibraham was sitting there in meditation, and he woke up disturbed by the sound of the stick, and he wanted to see who was walking like that or making noise on his terrace.

Ibraham asked Him, "Who are you, and what are you doing here?"

Kabir Sahib replied, "I am Bedouin. I have lost my camel, and I have come to search for my camel here."

Ibraham asked Him, "Are you a fool, because a camel never comes on the seventh floor like this. It's not possible that your camel can come here."

Kabir Sahib replied, "Yes, I think I may be a fool, but there is a bigger fool — that Ibraham — the king Ibraham. Because sitting on kilograms of flowers, he is sitting in that pleasure and then trying to appease God Almighty and manifest God Almighty. Do you think God Almighty will get manifested like this?"

Ibraham kept watching, looking at Kabir and observing Him, but while he was doing that, lost in his thought, Kabir Sahib vanished from there.

When Kabir Sahib left there, Ibraham kept thinking about that face — the face of Kabir — and that kept moving in his intellect. And later, when he tried to sleep also, that image of Kabir kept coming again and again.

He could not sleep the whole night, and he kept thinking about this incident. Then in the morning, when he got ready and went to attend to his duties, he went and sat in the court on his throne.

About fifteen minutes passed, and then he saw that this same person was walking fearlessly into his court unobstructed.

He observed that there were so many kings and ministers and other guards, but this person fearlessly came and stood in front of him. Ibraham thought, “This person, how come this person has walked like this into my court and is facing me like this? How is it that none of the guards have stopped him or asked him anything? Have they not observed or seen him or noticed him?" So, he asked him as to who he was?

Kabir Sahib replied, “I am a traveler, a tourist, and I saw this place, which is like a dormitory — like a guesthouse — and I have stopped to take some rest. Then I will go ahead.”

Ibraham was shocked, and he questioned Him, “How come you are thinking this is like a guesthouse or a dormitory? This is a king's palace.”

Kabir Sahib replied to him and asked him, “Who was there before Ibraham?”

Ibraham told Him, “My father was the king here.”

“And then who was there before him?”

He said, “My grandfather was there before him.”

“So where are they now?”

Then Ibraham said, “They are no longer here. They have left.”

Kabir Sahib said, “That is what I'm trying to say — that they are no longer here — they have come and gone. Like everyone. That is why this is like a guesthouse or a dormitory, where people come and go.”

This affected him a lot — what Kabir Sahib had to say — and he kept thinking on that. While he was thinking, Kabir Sahib vanished from that place, and that left a very strong impression on Ibraham, and he kept thinking. Then, after a while, he renounced everything there and he adorned the renunciate's clothes. And from there, he left the palace.

After that, he went in search of Kabir. And after a long time, he finally came to Varanasi, and he came to the feet of Kabir Sahib.

It's a very long story. But like Paltu Sahib says, "Like that traveler who is moving and who is seeing that water flowing, you also try to wash your hands in that water, because you never know when that is going to stop."

Dhou sithaabee haath karo kachu neekee karanee,
Dhou sithaabee haath karo kachu neekee karanee.
Bees saath hai narak milee, ata-e baitharanee.

Paltu Sahib addresses us like the traveler, and He says, "You are like the traveler, and you are moving. Make the most of this time that you have and use this time effectively. Because, while this water is flowing, you will then eventually come and face the Vaitarani, and that is basically the twenty-seven hells, and the twenty-eighth is the Pitra Lok; so, twenty-eight hells that you will have to face eventually at the time of your death.

In this world, karma — the deeds — are of essence. Karmas are of essence. Kal has created this world where, based on the karmas that we do in this human life, we are given future lives, and we have to, accordingly, face the consequences.

He says, "While you are in this life, you should make the most of it and use it carefully. You should use it and remember the consequences. Spend this life selflessly; spend this life pursuing your spiritual pursuits. And spend this life thoughtfully. Because if you are spending it otherwise, then you will have to go into those hells and suffer the consequences.

After death, based on the bad deeds that a person has done — the jiva has done — he is moved through the twenty-seven hells. Each hell is a different type of hell where different types of punishments are meted out. The jiva has to go through all those punishments and all those different hells. After that, after the twenty-seven hells, he comes to Pitra Lok, which is the twenty-eighth hell. And there again, his karmas are assessed. After that, he is sent into the 8.4 million lifeforms.

So, depending on your deeds, you are given these punishments. You have to go to hell and redeem those deeds. If you have been mindful of your deeds during your lifetime, and you do good deeds, then instead of going to hell, you may even come back as a human being. Or if you are doing worship of certain gods or goddesses, then accordingly, you will go to the place where they belong.

If you are doing the worship of Vishnu, you will go to Vaikuntha. Or if you're doing the worship of Shiva, you will go to Kailash. Or for most of the other gods and

goddesses, you will go to heaven. Like that, you will be given a better place if your deeds are good.

In this lifetime, if you get the company of the Master, then your going back and forth in this ocean of life and death comes to an end. You don't have to go back into this world. Your account, once you are initiated, is with the Master. Otherwise, for non-initiates or others, the account is with the Lord of Judgment. So, at the time of death, the Master, therefore, has to come to fetch the soul, because his account of karmas is with the Satguru.

The Master comes to fetch that soul. If you are doing your meditation as much as possible, and if you're listening to Satsangs and attending Satsangs and doing your meditation, then the Master definitely comes at the time of death to fetch your soul. The Master then accordingly places that jiva — that soul — in the higher planes.

If the jiva has done the meditation, but the load of karmas is still more, then He places him in the Sahasdal Kamal. And if he has done more meditation and the burden of karmas is less, then he places that soul at a higher plane, which is Par Brahm. Where the soul or the jiva doesn't have any attachment in this world, he doesn't have any desires or wishes in this world, then the Master even takes those souls directly to Sach Khand.

It is only the desires for this world and worldly things — our relationships here or our attachments here — that keep the soul attached and keep us in this world. Otherwise, there is nothing to stop us from going to Sach Khand.

Why do we do our meditation and all our Bhajan Simran? It is so that we remain detached in this world — we are able to get away and stand aside from our attachments, stand aside from our desires and wishes.

Therefore, the Masters say, "Those who get the company of the Masters, their account comes to an end. Sooner or later, they will leave this place and go back to God Almighty."

So, Paltu Sahib says, "You are that traveler, so mindfully do your deeds here. Do good deeds and do selfless deeds so that you don't have to become a participant in those hells."

Thohi se parihi so bayaraa jam dhikave baati,
Thohi se parihi so bayaraa jam dhikave baati.
Swaarath ke sab log avsar ke kaun na saathi.

Paltu Sahib awakens the jiva and says, “You be mindful of what you're doing because then, you have to otherwise go and suffer in those different hells — and there are different kinds of hells which give different kinds of punishments. There is the Kumbhi Narak, and there are other big hells where a lot of suffering is there. So, you be mindful of all of that and tread your life carefully.”

The Masters say, “You can see all this for yourself when you open the Third Eye, when you leave the nine doors and come to the Tenth Door. At that place, you will see there are two paths — one path on the left side leading to hell, and the other on the right side leading to Sach Khand-Sat Lok.

We are led in doing all these deeds for our near and dear ones. It is our attachments in this world, our attachments to others, family members and others, that make us do various kinds of deeds. And to take care of their livelihood, take care of their nurturing, we do all kinds of deeds — these deeds which we do to take care of them. Only we have to redeem ourselves, because nobody else will come to redeem our deeds. All of those deeds have to be redeemed by ourselves.

In this world, all the relationships are very selfish, and so long as you are able to meet the needs of others, they will be attached to you. They will take care, and you will have that relationship. But no sooner that the wealth is gone, or you become too frail to be able to physically provide that nurturing or care, then you will be set aside. So, for these kinds of very frivolous relationships, we spend our precious life, and we incur a lot of deeds to take care of these very temporary relations.

* * *

I have seen for myself. This is an incident from about fifteen years back. We used to travel by bus in those days, and we used to board our bus from Kalyandurg. There was this lady, and she came from a very wealthy family. She and her husband were very rich and very well off. They had more than sixty acres of land at that time and a lot of wealth, which they used for nurturing their children. And later on, they distributed this wealth amongst the children also.

But it so happened that the husband expired, he passed away, and none of the children were willing to let that lady stay with them. So, she used to beg at that bus stop. I have seen with my own eyes. This is not a story. I have seen her begging — such a lady with so much wealth, used to beg for fifty paise, one rupee, at that bus stand. That lady also knew us, and knew me, and she also came to the ashram a few times. She also related all this herself to me. She told me about all of this.

The Masters, through Their Banis and through Their talks, keep telling us about these frivolous relationships that we have and nurture throughout our life.

Yet, seeing these kinds of conditions with our own eyes — seeing these relationships with our own eyes — we refuse to accept it. We refuse to believe these and are carried away by those attachments.

The whole life, people spend, earning money and providing for the children, they give them all the wealth. The children get all the wealth from their parents, and they get their houses, and monies, and other things. Yet, none of them are willing to take care of their parents when they are old. They are not able to give them a square meal and give them shelter.

So, a lot of these people now here also have started staying in old age homes.

The Masters say, "In this world, the brothers and sisters, and spouses and children, all of them have selfish interests only. The human, or the jiva, comes alone in this world, and he leaves alone.

These relationships that we hold so dearly, these are nothing but our past give-and-takes that we had in our earlier lives. And only to settle and redeem those past give-and-takes, someone comes as a brother, someone comes as a spouse. And as soon as that give-and-take account is settled, then the person leaves and moves away from this life.

There are only two who truly belong to us. One is the Satguru, and the other is God Almighty. Why Satguru? Because He has given us a promise to take us back to God Almighty. And other than that Satguru and that God Almighty, there is nobody else who really cares for us.

When the Master initiates the disciple, He holds the hand of the disciple and doesn't leave that hand till He has fulfilled His duty of taking him back to God Almighty.

If we are able to see for ourselves — if we meditate and see for ourselves — we will see how He helps us in this life. At the time of death, He comes to take the soul. And inside also, at the higher planes, He is always there helping that soul. He continues to hold the hand of the disciple till He takes him back to God Almighty. He holds it at all the times throughout these upper planes.

Then why don't we truly have our love for such a relation? Instead, we are having all our love and affection for all the other relations which are there only but for a few days.

Aage boojh bichaar karo der vahi din keree,
Aage boojh bichaar karo der vahi din keree.
Sant sabhaa mein baitu pare nahi, jam kee beree.

Paltu Sahib says, "Therefore, think wisely. Think carefully and go in the company of the Masters. Go in Their Satsang so that you will be able to shed these shackles of Kal and Maya which have been cast upon you." But this is possible only when we have the good fortune and the Grace of God Almighty. Otherwise, this is very difficult.

Tulsi Sahib has also said, "If there is something which is very rare and very difficult to get, it is the company of the Masters." It is very rare to get the company of the Masters and go in Their Satsang. Otherwise, people have good spouses, children, families, and wealth. Everybody has that. But it is very rare for people to have the company of the Masters.

People often misunderstand this life, and they feel that their enjoyment with their spouse and their families and their wealth is what they should do, because they will lose that opportunity later in life. But that is not the true purpose of life. The true purpose is to meditate upon God Almighty, to come in the company of the Masters, and to do that devotion.

So, indeed, only those are truly lucky, and they have a good destiny who have got the company of the Masters, because they will get free from the clutches of Kal and Maya, and they will go in the lap of God Almighty.

Paltu hari jas gaayile yehee tumhaare saath,
Paltu hari jas gaayile yehee tumhaare saath.
Bahathaa paani jaat hai, dhou sithaabee haath.

Paltu Sahib says, "Gather that true wealth which will go with you, which is the devotion of God Almighty and that company of the Masters. Because every other wealth that you are accumulating is not going to go with you. It is going to be left here only. You may earn crores and crores of rupees, but you will not be able to take a single paisa with you." That is why the Masters say, "Gather that wealth which will go with you, which is the devotion of God Almighty."

That is a wealth which no one can squander away from you, and it is a wealth which can go only with a person who has earned it. Like Tukaram earned it. He went. Like, Saku Bai earned it. She went. Like Sahjo Bai earned that wealth. She went with it. Nobody else can take this wealth from you. Only that person who earns it. This is that unique wealth which only you can earn, and you can take with you beyond this life.

Therefore, Paltu Sahib says, “You earn that wealth which will help you go back to your True Home.”

Paltu hari jas gaayile yehee tumhaare saath,
Bahathaa paani jaat hai, dhou sithaabee haath.
Jin jin paaya vastu ko tin tin chale chipaay,
Jin jin paaya vastu ko tin tin chale chipaay.

Now Paltu Sahib, in the other Bani, says, “Those people who had gathered that wealth of Naam, they have not displayed it and they have not shared that with others. They have hidden that from the others.” Because that wealth is priceless. There is no price that can be ascribed to that wealth. Unlike jewels or other diamonds or gold, this wealth is priceless.

Tin tin chale chipaay pragat mein hoy harkkath,
Tin tin chale chipaay pragat mein hoy harkkath.
Bheed bhaad se dare bheed mein nahin barkkath.

Paltu Sahib says, “Such people who are gathering this wealth, they do not like to go in crowded places. They like to spend time in isolation. They are only bothered about gathering that wealth of Naam.” When they go in the company of other people also, they do not like unnecessary small talk. They prefer to remain isolated and in the contemplation of the Naam. They also like to talk about Naam, and they like to listen about Naam. They don't like to pay attention to other things, other worldly things.

* * *

I know of a person, he was a disciple of Somanath Baba Ji. His name was Yadav, and he used to work in the docks. He used to carry weight and load ships, and it was a very physically, laborious work.

In the evenings, when the duty time got over, he would walk nearly three kilometers, and he would come straight to the hall. Throughout that walk, he would do his Simran and then sit for meditation in the hall. And after that, listen to the Satsang, and then again, continue doing Simran and walk back to his home.

He never engaged in any kind of small talk anywhere, or going here or there. He would only focus on Simran and Satsang. Then he would go home, have a bath, cook his food, and then go eat his food and sleep. And next day, again, it was the same routine.

He was otherwise illiterate. But he had manifested the Naam within, and he had manifested the Radiant Form of the Master within.

In this routine, once it so happened that he got off from the station, and as he was walking towards the hall doing his Simran, there was a gathering of about a hundred, a hundred and fifty people, and they were watching some kind of a performance being given out by someone. That person was using mantras to do his act. So, he stopped to see, out of curiosity. He just stopped to see what was happening.

Now, once he stood there, that person's mantra stopped functioning. Nothing was happening there. He immediately understood that there was someone who was more powerful who had come and stood there. So, with folded hands, he pleaded, saying, "Whoever is there, you please move away from here. Don't kick my livelihood. I have children." Then, Yadav Ji thought, "Maybe, I think he is referring to me only." Because he then walked away. And when he walked away, then again, that person's performance continued.

On Sundays, when he had a holiday, we would often gather at Suresh's place in Kula. And there, he would talk about the Master. He would talk till midnight about the Master. It was so pleasing to listen to him about the Master. Then we would sit all night doing meditation. And Suresh would keep bringing tea from time to time and giving to all of us.

Therefore, Paltu Sahib says, "You manifest that Naam. You work towards manifesting it. Because there is nothing more valuable or more priceless than Naam."

Dhani bhayo jab aap milee heera ki khaani,
Dhani bhayo jab aap milee heera ki khaani.
Tag hai sab sansaar jagti se chale apani.

He says, "It is like if you have a kilogram of diamonds. Are you going to tell everyone that you have diamonds? No, you will be quietly tying the bundle and keeping it quiet. And if you are going through a crowded place, you will go very quietly and try to get away from that place." So, Paltu Sahib says, "Like that, you should also protect your experiences of Naam, and the Naam that you have, you should also protect that."

Jo hai voh rahathe gupt sadhaa vah mukti mein rahathe,
Jo hai voh rahathe gupt sadhaa vah mukti mein rahathe.
Un par aavai khed pragat jo sab se kahathe.

Paltu Sahib says, "Those who do not speak of their experiences, they have anyway manifested forms of liberation. They have already got liberated. But I'm more afraid of those people who keep talking about their experiences. Someone says, 'I have seen the moon inside', someone says 'I've seen the sun inside', or 'I've had a glimpse of the

Master inside'. These are things that worry me because they are wasting or squandering that wealth of Naam."

Therefore, you should keep this a secret and not tell it to everybody.

Paltu kahiye usee se jo tan man de le jaay,
Paltu kahiye usee se jo tan man de le jaay.
Jin jin paayaa vastu ko tin tin chale chipaay.

Paltu Sahib, in the end of this Bani, says, "If you speak about Naam with those people who value Naam, and who help you aspire towards it, then you can speak about Naam with them. But if you go to speak about your experiences or about Naam and the benefits of Naam with people who are otherwise worldly and do not really aspire for Naam, then it is like blowing a flute in front of the buffalo."

If you have to speak, be mindful as to whom you're speaking to about Naam and about the benefits of Naam. Speak only to those people who really are aspiring for it, and who really care for it. There is no point talking to everybody and anybody. Because others are not bothered about it.

It is like opening that cloth bag of that kilogram of diamonds in front of people. Are they going to let you go away with it? No, they will steal those diamonds. They will try to take them from you. Therefore, you have to be mindful about your experiences or about talking about Naam with people and only open it in front of people who understand it or care for it.

Paltu kahiye usee se jo tan man de le jaay,
Paltu kahiye usee se jo tan man de le jaay.
Jin jin paayaa vastu ko tin tin chale chipaay.

Radhaswami.

07

Meditation Talk
03 Jan 2024 Morning

As A Householder, One Has To Make His Own Efforts To Earn His Livelihood – He Should Not Spread Out His Hands For Asking For Alms Or Help From Others

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It is very important for us to read the biographies of the Masters because then we see the kind of effort that They have put, and the kind of dedication and devotion that They have for Their Masters and God Almighty.

Whether They were bachelors or They were householders, this path of Sant Mat is that of householders. Because, as a householder, one has to make his own efforts to earn his livelihood. He should not spread out his hands for asking for alms or some help from others. He has to earn his own livelihood.

When Somanath Baba Ji had done his austerities and practices for nearly twenty-five years in the Nath Panth, when he was there, he had all the mystical powers. But he had no peace of mind.

So, he did not have peace of mind, and he was looking out for a Master who could get him that peace of mind. For that, he roamed the length and breadth of the northern parts of India. For nearly three years, he was roaming around. He would meet various Masters. Finally, he came to Beas. There were four of them — all from the Nath Panth. In the Nath Panth, they only wear a loincloth. Other than that, they had no clothing. It is with their practice that they are able to keep their bodies warm.

So, all for them were smoking ganja there. By smoking ganja also, one can keep warmer, because in the northern parts of India it becomes quite cold. So, while they were smoking ganja, a nearby schoolmaster, who was a disciple of Sawan Singh Ji Maharaj, was passing by. He saw them, and he asked them where they were coming from.

They told him that they were from the southern parts of India, and that they were moving around from place to place in search of a good Master Who could get them that peace of mind.

So, the schoolmaster said, "You have gone to so many places, seen so many people. There is an ashram of Dera Baba Jaimal Singh, and that is about three kilometers from here. Why don't you go and meet Sawan Singh Ji Maharaj Who is the Successor there."

When the schoolmaster told the four of them — the other three also had mystical powers, and they did not feel like going there— but Somanath Baba Ji wanted to go and meet Sawan Singh Ji Maharaj. So, he went there alone.

When he went there in the evening, Satsang was going on and he listened to the Satsang, and all the questions he had in his mind were all settled. Thereafter, he continued to stay there in the ashram. He changed his clothes, he wore white clothes there, and he continued to stay.

He continued there, and after a month, he got initiation. The story is quite long, but he stayed there and did seva for nearly seven years. He was doing the seva of storekeeping there for the langar. After that, Sawan Singh Ji Maharaj told him, "You should go to the southern parts of India, and you should preach Sant Mat there. But like you have been asking for alms in this Nath Panth of yours, you should not do that. You should earn your own livelihood."

Thereafter, he came to Mumbai from Beas, because he had stayed earlier in Mumbai for a long time. Sawan Singh Ji Maharaj had given him some money for the travel, and out of that, about five rupees were saved. Five rupees in those days is more like five thousand rupees now. With that, he bought a basket and a pot — an earthen pot — in which he would light a fire and then he would sell roasted gram and peanuts around the seashore of Mumbai.

After that, he worked in the mills, in the textile mills, in Mumbai. And after time spent at his job, he would go on a bicycle and sell cloth. After some time, he resigned from his job, and he bought a small shop for himself at Worli. And there, he used to sell cloth. He was selling wholesale and his business flourished. And over a period of time, he purchased three adjacent shops and combined all of them and made one big wholesale shop. He would sell the cloth from the mills on a wholesale basis to traders.

Then whatever cloth was left, all the satsangis together sold all all of that, and that fetched about sixty thousand rupees. With that, he purchased land in Bangalore for

about thirty-five thousand rupees. He spent about ten thousand rupees for registration. Then he leveled that land with a bulldozer, and there he started farming.

Thereafter, the ashram grew. He was once a sannyasi — a complete recluse — and from there, he had become a householder. Because there were so many people, so many sevadars, staying in the ashram, for them then, he had to provide for clothes, and soap, and all the other things. So, he became like a householder eventually.

Then he started preaching Sant Mat. And that way, there were later around fourteen ashrams that were constructed.

So, we should not feel that because we live in our homes, we are not going to be able to do meditation and get success on this Path.

If we see Sawan Singh Ji Maharaj, He was a householder and He also had made a bairagan. In that He would stand and do meditation at night. To avoid sleeping, He would tie His hair at night, then He would stand and do His meditation.

Even Jaimal Singh Ji Maharaj, on the instructions of his Master, had put up a tent on the banks of Beas. And there He sat and did His meditations. Radha Bai had asked Bibi Rukko to go and do seva of Jaimal Singh Ji Maharaj. But then Jaimal Singh Ji Maharaj told Bibi Rukko, "Instead of doing seva, you do meditation." With his pension money, he would buy five kilograms of wheat flour and make rotis. Then he would keep the rotis in the basket and hang them up in the tent. He would tell Bibi Rukko, "Whenever you feel hungry, you just take these hardened rotis and place them in saltwater. After about ten, fifteen minutes, then you can eat them."

All these great Masters have done a lot of sacrifice, and They have done their meditations and been successful on this Path being householders. Now, it is Their wealth of Naam which They are freely distributing to others.

So, we should also do our meditations. We should have love and affection at the feet of the Master. And we should do that with dedication and with commitment. As long as we don't have that dedication and that devotion and that love and affection for our Master, we will not be successful on this Path. So, we should develop that love and affection at the feet of the Master.

That love and affection which we have for the world outside, if we are able to redirect that at the feet of the Master and in the love of the Master, then we will definitely be successful on this Path.

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So, the time is good and the atmosphere is quiet. Let us close our eyes and get connected to Simran and Dhyan.

08

Meditation Talk
03 Jan 2025 - Afternoon

You Have To Have Pity On Your Own Soul And You Have To Shower Your Own Grace And Make That Effort To Do That Meditation

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During the time of Sawan Singh Ji Maharaj, there was one of His key disciples called Bangali Babu, and he was the stationmaster at Beas. Earlier, he used to oppose the Dera, and people — the devotees — would come for the bhandara. He would abuse them because, mostly, everyone would carry very big parcels of beddings, and other things to attend the bhandara. He would often say, "They are coming to eat free food only. That is the only purpose why they are coming with all these beddings." And he used to keep complaining.

Once it so happened that one of the senior railway employees came, and he was a disciple of Sawan Singh Ji Maharaj. He came with a big bag that he was carrying.

When he came out at the station, there were no coolies to carry his luggage. So, Bangali Babu — since he was his senior — offered to help, and he offered to carry that bag with him to Beas. It was a distance of three kilometers. Bangali Babu suffered a lot trying to walk with that heavy bag. But somehow, he managed to reach the Dera with his senior.

He had come for attending the Satsang. When he went for Darshan of Baba Sawan Singh Ji, he bowed down — the senior officer bowed down to Sawan Singh Ji Maharaj. And since he was the senior, then even Bangali Babu was obliged to do it, because he did not want to offend his senior. So, he also bent down and bowed down to Sawan Singh Ji Maharaj and sat at a distance.

So, he also attended the Satsang, and he also got Darshans. But the destiny was different, and Sawan Singh Ji Maharaj showered His Grace. And that brought about a change in Bangali Babu.

He was a bachelor, and he also was feeling very guilty that he had been slandering earlier and talking ill about Sawan Singh Ji Maharaj and the Dera. He was feeling very very guilty about it, and after he was initiated, this kept playing on his mind. He did a lot of meditation however, and he spent a lot of time doing his Bhajan Simran.

He also then made facilities at the station for these devotees who would come. He provided water. He kept earthen pots to provide cool water because, in those days, that was difficult —getting water like that was difficult. Also, he would offer to help these travelers, the devotees, to carry their bags to the station. Because, many times, the coolies were not there and there was no one to carry the luggage. So, he would also help in carrying the luggage to the ashram.

Once it so happened that an old man came, and he had a very heavy load of luggage. Bangali Babu offered to help, and he carried his heavy suitcase on his head — and there was very heavy sunlight. It was very hot, and they were walking to the station. While they were walking, Sawan Singh Ji Maharaj was standing on the terrace. He was walking on the terrace, because it was very hot, and he did not want Bangali Babu to suffer.

Bibi Lajo noticed this, and two or three times, she reminded Sawan Singh Ji Maharaj to come inside, that it was very hot, and he was roaming in the sun on the terrace. She kept asking Him why He's standing on the terrace and walking like that in such hot sun?

But He did not answer, and He kept walking on the terrace.

When finally she noticed that Bangali Babu came with the luggage, he was carrying the luggage with that old other devotee. When she noticed that, indeed Bangali Babu was carrying that bag in that hot sun, then she realized that Sawan Singh Ji Maharaj was standing on the terrace to take over that heat which otherwise Bangali Babu would be suffering.

When both of them washed their hands and feet and came for Darshan — and they were sitting in front of Sawan Singh Ji Maharaj — Sawan Singh Ji Maharaj Ji told that old man, “This person who has carried your luggage, he is not a laborer and he's not a coolie. He's a stationmaster who's had to bring your bags.”

Bangali Babu did a lot of meditation and brought about a transformation within himself. He was a bachelor, so he had a servant who would cook his food and wash clothes, etc. He told his servant to cook his food and keep it in the evenings. And at

seven o'clock, he would tell his servant to eat his food and go to sleep and leave Bangali Babu's food.

He would keep that food on the stool, and then he would tell himself— he would tell his mind, "Look, I will give you this food and allow you to eat it only if you do proper meditation. If I get proper concentration, only then I will allow you to eat this food. Otherwise, I won't eat it."

That way, he would sit continuously for meditation. Sometimes, he would sit for two hours, three hours, up to 12:00 in the night, midnight. Or sometimes, even later, till 2:00 AM, and 3:00 AM. And as long as he would not be able to concentrate, he would not eat his food.

Mind is not a small thing. It was many times, the whole night he would not be able to concentrate. So, then he would not eat food that night. And at 5:30, he would get up and give away that food to the cattle.

So, where the mind would not concentrate, in the morning, he would give away the food to the buffalo. He would tell the mind, "You did not concentrate, so I'm not going to give you food." And that way, this fight continued for one year. Finally, he was able to get that concentration and go within and manifest the Radiant Form of the Master within.

So, the disciples who love their Masters have struggled with their mind, and they have fought with their mind, and finally, they have won over their mind, and they have been able to manifest the Form of the Master within.

We have to understand that we have to do this meditation ourselves. But we don't understand, and we keep asking the Master for His Grace. We keep telling Him to shower His Grace. But just think about it, the Master has given us the initiation. He has given us Naam. And now we are telling Him to do the meditation also. We have to do that. This is something that we have to try and we have to keep on struggling and working on this.

So, you have to have pity on your own soul. And you have to shower your own Grace and do that effort to do that meditation.

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The time is quiet and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

09

SATSANG

03 Jan 2025 — Afternoon

All The Souls — The Children Of God Almighty— Have An Equal Opportunity Of Going Within And Unlocking That Treasure Of Naam

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The paathi sings the Bani of Sant Bhikha Sahib...

Bhikha bhookha koi nahi sab ki gathari laal,
Bhikha bhookha koi nahi sab ki gathari laal,
Girah khol na jaansi, taate bhaye kangaal.

This is the Bani of Param Sant Satguru Bhikha Sahib. Bhikha Sahib hails from the northern parts of India, from U.P. He is in the same succession line of Paltu Sahib. It was Bulla Sahib, then Gulal Singh, Bhikha Sahib, then Govind Sahib. Paltu Sahib hailed from the same succession line.

Bhikha Sahib hailed from a brahmin family. In this Bani, Bhikha Sahib says, "There is no one who is a poor person here. Everyone has a lot of wealth within him — there are gems and jewels within him. But the key to unlocking that treasure of gems, is with a Master."

With the Teachings of the Master, whoever has followed that, and done the practices and followed his Master, he has been able to unlock that treasure. He has been able to use that key and unlock that treasure.

Those who have not been able to follow the Teachings of the Master and do those practices, they have been entangled in this world, in their households, and they have not been able to unlock that treasure.

Those who follow the Teachings of the Master and did those practices, they have become rich and wealthy with the treasures within. And those who followed their mind and who did not follow the Teachings of the Master have remained poor.

All the souls are children of God Almighty, and everyone has an equal opportunity of going within and unlocking that treasure. But in their ignorance, in their laziness and following the mind, they have not been able to unlock that, and that is how they have remained away from those treasures of God Almighty.

We do not give time for our meditations, and as a result, we get entangled in all the worldly matters, and that precious time which has been given to us is lost.

Jog jukti abhyaas kari soham sabhad samaaye,
Jog jukti abhyaas kari soham sabhad samaaye,
Bheekha guru partaap tein nij aatam darsaaye.

When we do those practices, when we do our meditation, we go within. And when we go within, we first witness our selves. We witness our soul, and that is at the Tenth Door, where we are able to witness our own soul.

When we see the soul for the first time, we see the soul is in a round shape, and it has no form. It is just a round shape at the Eye Center.

The soul is at the Eye Center, and the Light of the soul goes down from the Eye Center. And with that Light, the pranas and all the indriyas are illuminated.

Once we go within, then the soul gets sky bound. Just like we see the sky outside here, there is a sky within us. Then the soul passes the level of the sun, moon, and star, and only after that, it sees the Master.

There, the Master's Form is manifested. Just as we see the Master here, we can see the Master within. He comes in the same form. But there, He comes in the form of Light and Sound. And even God Almighty is in the form of Light and Sound.

God Almighty is in the form of an ocean. The Holy Sound Current coming down is in the form of a river. And Masters are in the form of waves that come down. So, all are in the same form of water — they are of the same essence — like water.

As the soul ascends in the higher planes, the luminance of the soul increases, and after it crosses Par Brahm, it has the luminance of twelve suns.

Bhikha Sahib says, “The treasure of spirituality is all within us. Those people who have made the effort to go within have been able to unlock that treasure. And others, otherwise, have remained paupers.”

There is no male and female, the soul is the same. It is only in this world that we have this distinction of male and female. Otherwise, the form of all the souls are the same.

So, the soul is the same, whether it is a male here or a female, all the souls have equal rights to go within, and equal powers to go within. Whoever follows the instructions of the Master and has that love and affection and dedication towards the Master, and the devotion towards the Master, he will be able to go within.

Naam padhai jo bhaav so ta par hohin dayaal,
Naam padhai jo bhaav so ta par hohin dayaal,
Bheekha ke kirpa kiyo naam sudrishti gulaal.

He says, "Those who practice, they will get the Grace of the Master." He said, "I have done this practice shown by my Master, and that is how Gulal Singh has showered His Grace upon me."

Gulal Singh was a kshatriya by caste, and Bhikha Sahib was a brahmin by caste. But He had set aside all this casteism and had made Gulal Singh his Master. Those who give more importance to casteism, they have been deprived of this treasure. They have not been able to get the treasure of this spirituality.

Yesterday, I told you half of the story of Balakh Bhokara, Ibraham. When he came to Kabir Sahib in Varanasi, he recognized Kabir Sahib, and he felt, "He is indeed the same person Who had come to my palace and awakened me."

So, there with folded hands, he requested Kabir Sahib, "You please take me, and You keep me with you. Allow me to learn at Your feet. Whatever you give me to eat, I will eat. Whatever you give me to wear, I will wear that. And however you allow me to stay, I will stay like that. So, please allow me to stay with You."

When he had asked Kabir Sahib to allow him to stay, Kabir Sahib had told him, "You are a king, and I am a poor weaver. How is it possible that I will meet and be able to give you things that you require to eat?"

That is when Ibraham said, "No, whatever You give me to eat, I will be satisfied with it. Whatever you give me to wear, I will be satisfied in that."

Then Mata Loi requested Kabir Sahib, "When Ibraham is requesting so much, why don't You shower some Grace on him and allow him to stay here?"

When he started staying there, he started helping in the work of Kabir Sahib. He would color the silk thread, and Kabir Sahib would weave saaris from it. That way, he

continued to stay there. Six months passed, and what was seen was that new people were coming, and they were being initiated, and they were going. But Ibraham continued to just do the seva.

After six months, Mata Loi requested Kabir Sahib, and told Him, “He is staying here, and whatever clothes You are giving, he’s wearing. Whatever food we are giving, he is eating, and he is quite content in that. Why don't You initiate him because there are so many new people You have initiated. Why is it that You are not giving him initiation?”

Then Kabir Sahib told her, “Look, the vessel is still not clean. If the vessel is clean, then I can keep something in that.”

Mata Loi asked Kabir Sahib, “How will I know whether that vessel is clean? Otherwise, he seems to be quite content and following everything that we are telling him to do.”

Kabir Sahib told her, “Okay, you do this tomorrow. When he has his bath at five o'clock in the morning and he comes inside the house, you go on the terrace and carry some garbage with you. When he comes, you drop that garbage. Stay hidden, but drop that garbage on him, and see, just observe what he has to say.”

Accordingly, Mata Loi hid on the terrace, and she carried some ash and some garbage with her. When Ibraham took his bath and he came from the river, he came into the house and she poured all that ash and garbage on him. All his clothes were dirty, and he looked up, and he said, “Which fool is there on the terrace who has dropped all this on me? If I was Ibraham, I would have beheaded that person.”

Then Mata Loi came down and Ibraham went back to take another bath. Kabir Sahib asked her what happened? She then related everything, and she told Him, “This is what he said.”

Kabir Sahib told her, “Look, this is what I meant — that the vessel is still not clean. He still has the ego and stench of his being a king.”

That way, six more months passed. After that, Kabir Sahib once told Loi, “Now the vessel is clean. We have to put something inside.”

Again, Loi told Him, “How will I know if the vessel is clean?"

Kabir Sahib told her, “Okay, now you do one thing. The water with which we wash the utensils in the night, you collect that water. It has a stench, and it will be stinking in

the morning. You take that water on the terrace, and when he comes, you pour that water again on him."

So, this time, she went with all that filthy water. When Ibraham came in, she poured that water on him, with all that stench. But this time, when he looked up, he said, "Who is that great person who has dropped this on me? There is more filth that I have contained within me."

Again, Loi went down and Ibraham went for his bath and Kabir Sahib again asked her what happened? And this time, she told Him, "This is what he said."

Then Kabir Sahib told her, "See, now the utensil is clean. That ego is no longer there."

Thereafter, Kabir Sahib initiated Ibraham Lodi. When he sat there and Kabir Sahib gave him the initiation, with each Name that was given to him, the soul started ascending to higher planes. And when He gave "Sat Naam", the soul reached Sach Khand. So, during the initiation itself, he became a fully attained Saint.

After a couple of months, Kabir Sahib told him, "You have got what you had come here for. So, now you can go back, and you can rule your kingdom again and you can preach this Sant Mat."

But Ibraham told Kabir Sahib, "You have given me a perpetual kingdom. I'm content with that. Why should I go back to that kingdom which is there only for a few days?"

But Kabir Sahib said, "You go and meet your people, meet your family, and go and do the preachings of this Path in the northern parts."

Thereafter, Ibraham went back to His kingdom. When He went back, He was dressed in simple clothes, and He was carrying a bedsheet with Him which He was stitching. It was a torn bedsheet which he was stitching. He reached the riverbank of His kingdom, He crossed the river, and usually, when He was king, He used to sit at His favorite spot there, by the riverbank. So, He went there and He was standing there.

At that time, the minister, who had now become the king in the absence of Ibraham noticed that this person looked like the king. He went closer and he saw that, indeed, he was the king who had come back.

Then that minister told the king, "Look, please come back to the kingdom. Please come back to your palace and meet your children. They have grown up now. Meet everybody. Please come back."

So, the minister pleaded with the king to come back to the palace. But then Ibraham told him, “I'm not inclined to come back. I'm happy in the way I am.”

Then the minister went back to the palace, and he informed everyone about this. All the children and the queen and everybody came on their chariots, and they came to meet the king.

When all of them came back, everybody started pleading with him to come back to the kingdom.

But He said, “No, my Master has given me a perpetual kingdom, and I'm not interested in ruling this kingdom anymore.” But everyone kept insisting.

Then finally, what he did was, he was stitching that bedsheet with the needle and thread. He took out that thread and he threw the needle in the river.

Once He threw that needle, He said, “If you find that needle for me, then I will come back.”

They said, "It's a flowing river, and that needle can go anywhere in the river. It will just flow away. We cannot find that needle.”

When they all told Him that it is not possible to get that needle, He said then, “Should I show you how to get the needle?” Then He paid attention to one of the fish that was there in the river. That fish, with that attention, went and fetched that needle, came to the shore, and jumped on His lap, gave the needle, and jumped back in the river.

He said, “See, this is the kingdom my Master has given to me.” He said, “All the three worlds — all the souls in these three worlds — listen to me. So, what is the significance of this small kingdom to me?”

Thereafter, He continued to go in different countries around and preach Sant Mat.

Jaap japai jo preet so bahu bidhi ruchi upjaaye,
Jaap japai jo preet so bahu bidhi ruchi upjaaye,
Saanjh samay au praat lagu tatt padaarath paaye.

He says, “Those people who get up early morning, and day and night they are doing their meditations, their Master showers Grace on them and they definitely get that treasure.” Because for getting anything in this world also, we have to make a lot of effort. We have to work hard towards it.

Spiritual wealth — which is of the highest order — if we are desirous of acquiring that wealth, then we should also make that effort and do that hard work to get it.

So, He says, "Therefore, those disciples who do that effort, who do that hard work, their Master definitely showers Grace upon them."

Raam ko naam anant hai ant na paave koye,
Raam ko naam anant hai ant na paave koye,
Bheekha jas laghu buddhi hai naam tavan sukh hoye.

Bhikha Ji says, "That wealth of Naam is priceless, and one cannot sing enough praise of that greatness of that Naam. Only those people who make that effort, who have that dedication and their devotion to manifest that Naam, only they are given the Grace to manifest that." That Holy Naam is present in everything that we see and observe.

Swami Ji Maharaj says, "The fifty-two letters that we know of, everything is contained within these — all our Puranas, and all the Vedas, and everything that is written, is all contained within these fifty-two letters. But that Naam, which we are talking of, is not within these."

That Naam can only be seen by the inner eyes of the soul. And it can only be heard by the inner ears of the soul. These outside eyes and ears, these physical eyes and ears, cannot see it or hear it. That Holy Sound Current is coming from Sach Khand-Sat Lok, and it is resonating at the Eye Center. That is the Naam that is being referred to. It is not something that can be written or can be read. It can only be seen or heard by the eyes and ears of the soul. It is not written in any of the scriptures. That Holy Sound Current can only be manifested by the Grace of the Master.

So, once we go within and we manifest the Radiant Form of the Master within, only with His Grace, He gets us the darshan of Jyoti and manifests that Holy Sound Current.

Ek samprada shabad ghat ek dwaar sukh sanch,
Ek samprada shabad ghat ek dwaar sukh sanch,
Ik aatam sab bhesh mo doojo jag parpanch.

That Holy Sound Current is the only one which is perennial and will never come to an end. All the other mantras, tantras, shlokas, everything comes to an end.

Guru Nanak Sahib also says, "It is that Holy Sound Current which has made this world, which has made this earth, which has made this water, and which has made this sky. And everything that we see and all the creation that is there, everything has been

created by this Holy Sound Current. That is the same Sound Current which is resonating at the Eye Center."

Kabir Sahib has referred to it as 'Adi Naam'. Adi Naam is that Holy Sound Current which is perennial. It was there before the creation, before this world was put into place. And it will be there after this creation comes to an end.

So, everything else is time-bound. It will come to an end. Only that Holy Sound Current, which is manifested by the Grace of the Master, that is perpetual.

Bheekha keval ek hai kirtam bhayo anant,
Bheekha keval ek hai kirtam bhayo anant,
Ekai aatam sakal ghat yah gati jaanahin sant.

It is that Sound Current only which has made this entire creation. Everything we see around here has been created by that one Sound Current. One cannot sing enough praise of that, of the greatness of that Naam. It is that Naam which can be manifested only by the Grace of the Master, and it is that Naam which will take us back to God Almighty.

Ekai dhaaga naam ka sab ghat maniyaa maal,
Ekai dhaaga naam ka sab ghat maniyaa maal,
Pherat koi sant jan satguru naam gulaal.

He says, "That is the single thread that emanates from God Almighty. That is the thread that I was able to manifest with the Grace of my Master."

* * *

I have often told you this story of Gulal Singh. Gulal Singh was a very rich farmer. He had hundreds of acres of land. He was the Master of Bhikha Sahib. And Gulal Singh's Master was Bulla Sahib, Who was called Bulaki Ram earlier. Bulaki Ram was a farmhand, and He worked for Gulal Singh.

Bulaki Ram had not presented Himself as a Saint. He had remained hidden as a Saint, and He was working as a farmhand in the farm of Gulal Singh.

This is how He was revealed. Bulaki Ram had guests in His house once. And there was this pardah system, where womenfolk would not come outside the pardah to meet any guest or any person visiting. So, His wife told him, "I will cook all the food and keep it all ready. But You will have to come Yourself and do the serving. So, You ask for a day's leave. Do that."

When Bulaki Ram requested for leave, Gulal Singh said "no", because they had to sow all the maize, and there was a lot of work in the farm. So, He was refused His leave for that day.

That day, Bulaki Ram requested for leave, Gulal Singh got angry with Him, and he said, “There is a lot of work. You have to plow the land; you have to sow maize. So, there is no question of leave today.” He told Him, “You go immediately to the farm. You take the plow and bullocks and go to the farm.”

Accordingly, then Bulaki Ram had to follow the instructions, and He went to the farm, and he plowed about half an acre of land. When he did that, it was already ten o'clock, it was time for the guests to be served lunch. It was not possible for him to go physically, so He sat there between the two fields, and then He sat for meditation. He could transform Himself and come to His house. And there, He started serving food to the guests — while sitting in meditation on the farm.

Meanwhile, Gulal Singh had a doubt. Bulaki Ram had asked for leave, and instead of going on the farm, did he go to his house? He just wanted to check. So, he sat on his horse, and he came to the farm to see if Bulaki Ram was indeed there, plowing the field.

When he came to the farm, he saw that, indeed, some part of the farm had been plowed, but Bulaki Ram was sitting on the edge of the farm. Bulaki Ram was sitting in meditation, but He appeared to be sleeping to Gulal Singh. So, Gulal Singh got off from his horse and came behind Bulaki Ram and kicked Him.

When Gulal Singh kicked Bulaki Ram, Bulaki Ram fell down. When He fell down, He spilled the curd. Actually, what was happening was, in His meditation, He had gone back home, and He was serving all the guests. He had served all the food and only curd was being served. When He was serving curd, here at the field, Gulal Singh kicked Him, and He came out of that meditation. So, instead of spilling the curd there, he spilled the curd in the field.

When Gulal Singh observed this, he thought, “There was no curd here when I saw first, and I kicked him. And then, all of a sudden, where did this curd come from?” He asked Bulaki Ram, “How come this curd is all spilled here?”

Then Bulaki Ram told him, “Look, I was meditating, and I was serving. Since you didn't allow me to go, I was serving food there while I was meditating. I only had to serve curd, but meanwhile, you kicked me. So, when I fell, instead of dropping the curd at home, I decided to drop it here in the field.”

Gulal Singh was shocked to hear all of this, but he felt Bulaki Ram was just bluffing and speaking some nonsense. He said, "I will check this." And he immediately sat on his horse, and he rode back to Bulaki Ram's house.

When he went there, he checked with His wife and asked her if Bulaki Ram had come? She told him, "Yes, Bulaki Ram has come, and He served all the food. But when I gave Him curd, God knows, He disappeared with the curd."

Then it struck Gulal Singh, "Look, Bulaki Ram is not a simple person. He is a Great Soul." He repented for what he had done. He came back to Bulaki Ram, and he bowed down to Bulaki Ram and begged for forgiveness.

After that, he got initiated by Bulaki Ram, and he divided his estate between his children. He left ten acres for himself, which he donated to Bulaki Ram, and he made a beautiful ashram there for Bulaki Ram. He stayed there in the ashram and did seva of Bulaki Ram. Gulal Singh also became a great Saint. And Bulla Sahib (Bulaki Ram) made him His Successor.

Later, Bhikha Sahib became the initiate of Gulal Singh. And that is how, in the Bani, he refers to Gulal Singh as His Master.

Ekai dhaaga naam ka sab ghat maniyaa maal,
Ekai dhaaga naam ka sab ghat maniyaa maal,
Pherat koi sant jan satguru naam gulaal.

Radhaswami.

10

Meditation Talk
04 Jan 2025 — Morning

Whenever There Is A Person With Past Impressions, Then The Current Master Always Find A Way To Awaken That Person

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In the northern parts of India there was another Saint by the name of Jagjivan Ram. He was from U.P. He was a person with past impressions. Whenever there is a person with past impressions, then the current Masters always find a way to awaken that person.

He used to take cows to the pasture and there were a number of cows. Once he had taken the cows to the pasture and Bhikha Ji was traveling from there. Both Gulab Singh and Bhikha Ji were there, and they met the boy Jagjivan Ram. He was quite young then, and They asked him to get some coal to light Their chillum.

In those days, there were no matchsticks and the way people would continue their fires was to have this dried cow dung. They would light the fire in the cow dung, and slowly it would simmer. Whenever they wanted it, wanted a fire, they would blow into that piece of cow dung and that would give the fire. They would always keep the milk boiling. That milk would keep boiling with that fire under it. If in case, in someone's house, there was no fire, then they would go to the neighbors and ask for a piece of that lit fire and that lit piece of cow dung, and they would bring that and light the fire.

So, Bhikha Sahib gave him His chillum, and He said, “Go light a fire from your home and bring it back please.”

When Jagjivan Ram came home, that fire was always below that milk which was always boiling. It had become nice and condensed milk, and it was quite tasty. Jagjivan Ram felt, “Why only give that fire? Let's also give both the people some milk.” Because there was a lot of milk in the house. Others were sleeping, so he just took an earthen pot and filled it with that milk, and he covered it with a cloth so that nobody would notice. And then he took that fire and that milk to Bhikha Ji.

While he was carrying that milk to give it to Bhikha Ji and Gulab Singh, the thought kept coming in his mind that, if his family members would come to know, then they would notice that the milk has been taken. Then, they would scold him.

So, when he met Bhikha Ji, he offered Him that milk and said, "You please first accept this milk and drink this milk, and after that, you can have your tobacco."

Bhikha Ji felt, "He's such a kindhearted soul. I'd only asked for a little bit of fire, but he has also brought a pot of milk. It's very nice of him to do that."

Now, while He was thinking like this, Jagjivan Ram was, in his mind, thinking, "Now, when I go back, I'm going to get scolded for taking out that milk."

In his mind, he was thinking that he was going to get a scolding when he goes back. Now, Bhikha Ji read his mind, and He said, "Don't worry. By giving milk, your milk will not reduce. It will, in fact, increase."

He was a very innocent boy, and he said, "Is that so? By giving, will my milk increase at home?"

He said, "Yes, of course."

So, he said, "Okay, wait. Then I will go and see."

He quickly ran back to his home to see whether indeed that milk quantity had increased. And it had actually increased because that was a Grace showered by Bhikha Ji. It was a way of Bhikha Ji to enlighten Jagjivan Ram.

He saw that indeed the milk had increased, and that quantity had gone up. He came running back to Bhikha Ji and fell at His feet, and he pleaded for being given initiation.

When he requested Bhikha Ji, Bhikha Ji and Gulab Singh, both of Them were there. So, they agreed. And at a nearby tree, They made him sit down. Both of Them together gave him initiation. So, he had two Masters Who had given him initiation and each of Them tied a string around his wrist. One tied a red string, and the other tied a black string. He had these two red and black strings tied on his wrist.

After that, he did a lot of practice, and he ate only one roti — and he did practice for nearly twelve years. After that, he was able to go within and manifest the Master and he became a Saint. Later on, when He was preaching, He also had kept this practice continued — of tying a red and black string to all His initiates.

In His succession and line only, Paltu Sahib became a Saint later. And Jagjivan's Bani also comes in the Guru Bani and Saints do Satsangs on His Bani also.

So, the mind plays its role. When we similarly get initiation, the mind doesn't allow us to do the meditation. It keeps pulling us away from that.

* * *

The time is good and quiet, and we should make the most of this time. So, let's close our eyes and get connected to Simran and Dhyan.

11

Meditation Talk
04 Jan 2025 — Afternoon

Simran Is The Thing That Corrects All Our Shortcomings — It Is The First Step On This Path Of Sant Mat

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All the Saints have sung the praise of Simran. Simran is the thing that corrects all our shortcomings. Simran is the first step on this Path of Sant Mat, and as long as we are not able to develop that Simran, where the repetition is automatic, we will not be able to go within. Therefore, we should always try to pay attention and do our Simran. Whenever we are eating our food or we are walking, or whenever we are free, we should try to focus on the Simran.

Because the whole day, we are thinking about this world outside and we are repeating the things that are to be done in this world outside. Then, when we sit for that half an hour of meditation, we are not able to do Simran properly. So, whenever we are free or we have time, we should try to focus and come back on the Simran.

Initially, the Simran can be done with the mouth — by repeating or by repeating with the mind — but it will take time for the mind to start doing it on its own. Initially, it is called the 'jap', where we are forcefully trying to do the Simran. Then it becomes the 'ajapa', where the mind has got used to doing that Simran, and instead of the tongue, the mind starts doing it. After ajapa, then the Anahad Shabd starts. And after Anahad Shabd, the Sar Shabd starts.

Once you realize that the Simran is becoming automatic, and your mind is repeating it, then you can rest assured that you are firmly on the Path of Sant Mat. Once the mind starts doing the Simran, then it continuously repeats on its own. Then, if you are talking to somebody also, your mind is doing the repetition — the mind continuously does it. Whatever you are doing — physically or otherwise — the mind will keep on doing the Simran. But initially, you have to make the mind do it. Initially, you have to force the mind to do it.

* * *

In 1974, when I went to the Kengeri Ashram, Somanath Baba Ji gave me this duty of night security and I used to walk around the ashram. There was a lot of theft that used to happen of the coconuts and other things from the ashram. It was a very big ashram. It was a hundred and eleven acres — and one round would be more than a kilometer. So, in the night, I had to go around the full ashram. Babaji had asked me before that, whether I would be willing to do this. Because many people had been given this seva, and after eating food, heavy dinner, people would find it difficult to do this seva. They would go to sleep somewhere or the other and theft would continue. Because of that, Somanath Baba Ji asked me whether I would be willing to do this seva. And I, of course, told Him, "Whatever you order, I will do." So, He told me to do this.

When He told me to do this seva, there were four others who were also given this seva. But they were finding it difficult to leave the dinner. Because one had to sacrifice the dinner in order to do this seva. Because then it would cause a lot of other problems. It would cause some indigestion. Someone would have some bloating, gastric problem. Or someone would have some stomach pain or some fever. They would fall sick as a result.

So, I realized that, for this seva, I had to leave the dinner. I had to stop eating. Only then I could do this seva. That walk would take about fifteen to twenty minutes. Then again, we would rest for five minutes near the hall. And then again, take another round. Like that, when people would walk like this with a heavy stomach, then they would fall sick. So, most of them kept falling sick like this.

So, people would fall sick. After nearly three to four months, all the other sevadars stopped doing this seva and I used to do this seva alone.

I also was given the duty of milking the cow. In the morning, I used to take milk to Babaji. He used to give me a glass of milk with something to eat. Babaji used to give me coffee and I used to sit on the veranda outside and have that coffee and a biscuit. And once, Pushpama told Babaji, "Ram Singh is doing this seva alone for the last six months and there are these smugglers or these people who come from Tamil, of Tamil Nadu. They come to cut sandalwood trees which are there in the ashram. And if someone hurts him or they do something to him, we will not even come to know. So, You should have some more sevadars accompanying Ram Singh."

Babaji had been giving this seva to several sevadars, but He was also quite disappointed that nobody else was doing it. He thought for a while, and when

Pushpama told Him this, He thought for a while and closed His eyes, and then He said, “No, nothing doing. Let Ram Singh do it alone.”

When she told Him, I had become quite thin because I was only taking those two meals, and I just had some bones and skin. I was very very thin at that time. Then Babaji said, “Okay, when you give me food, whatever food is there on my plate, you give it to Ram Singh. You pack it in a box and give it to him. So, whatever roti and sabzi, you let him eat that. And give him a glass of milk.”

So, every day then, they would give me a glass of milk in the thermos, and whatever chapatti and sabzi which was taken for Him, that was put in a box and given to me.

When I would get that, I used to drink that glass of milk. But that food then, I used to give it as Parshad to all the foreigners. Like Christopher, Bernard, all of these people, I would share those meals with all of them.

Then I realized that I'm not going to get any company, and Babaji is not going to ask any other sevadar to do this seva. So, there was a good dog, called 'Moti', who used to sit at the gate. And I brought a small pup from Kengeri and I kept the name of 'Ramu' for that pup. Then I trained both of them to walk along with me on that guarding duty. And they used to do a very good seva. They used to walk with me all the time.

So, that way, these two dogs were trained, and they would walk in the front. When I would come back to rest for that ten, fifteen minutes, they would also come and sit with me. And then again, when I started for the next round, they would walk in front of me.

Once they got trained to do this, then I was quite happy, because they were doing the duty, and I was just walking behind. They had a very good sense of smell and other things. They could easily find out if there were people who were hiding, things like that. So, I then used to relax and do my Simran, walking behind these dogs.

There were a lot of snakes and there were a lot of scorpions on the path because Babaji had leveled the hill. And there, all these snakes, their homes had been destroyed there. As a result, all of them were moving here and there. And every day, every round, I could see easily four to five snakes that were there.

Babaji had given me trousers to wear, and He had given me gum boots. Those gum boots, when I walked, made noise, and as a result, those snakes would also move away, seeing that someone was walking.

So, six months, I was doing continuous Simran when I was doing this seva. It became so much so that when I would sit for Satsang, I would not close my eyes. I would just see Baba Ji and my eyes would start watering. There were tears in the eyes and the attention of the soul would start retracting upwards. So, that had happened because of this Simran.

So much transformation happened because of that Simran that, whenever I would see Him, I kept feeling that I should see more and more of Somanath Baba Ji. And tears would flow down my eyes and the soul would start retracting immediately. This happened for a few days. Immediately, Somanath Baba Ji noticed this, and He asked whether Ram Singh is sitting in the Satsang. They said, "Yes, he is also attending the Satsang."

So, Somanath Baba Ji said, "No, ask him to do seva. Ask him to guard the coconut trees at the other side of the ashram during the Satsang time. Let him not sit here."

Perhaps He did not want me to have those kinds of experiences then, so He gave me this duty, and because of staying away from Him, those pangs of separation increased even more.

The point of telling you is that such is the importance of Simran, which I have seen. If you do Simran, first you have to try and force that Simran. You have to do it with the tongue, repeat with the tongue, and gradually that repetition will start with the mind. So,, you should try to continuously do Simran. Forcefully do it initially. But then it will start automatically happening after some time. And then you can understand that your Simran is perfected.

* * *

The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran.

12

SATSANG
04 Jan 2025 — Afternoon

Whoever Lovingly Remembers God Almighty, He Is Looked At With Love And Affection By God Almighty

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The paathi sings the Bani of Sant Amar Dev Ji...

Har ki pooja durlab hai,
Sant ho kahanaa kachu na jaayi.
Har ki pooja durlab hai,
Sant ho kahanaa kachu na jaayi.

This is the Bani of Param Sant Satguru Amar Dev Ji, Who was the third Successor of Nanak Sahib.

Little is known about Guru Amar Dev Ji. He got His Master when He was the age of seventy. Everything has a preordained time. Even if one listens to Satsangs or is meeting the Saints, it is only at that preordained time that things will unfold. When that time comes, each sentence said by the Masters, affects each person like arrows. Then, when he listens to those Satsangs, there is a lot of change in him. There is a transformation within that person.

Guru Amar Dev Ji was seventy years old. Throughout his life, he had always considered that salvation was in going to Haridwar. He used to, very religiously, go twice a year to Haridwar. It's a long story. When he was seventy, the realization came upon him that he had to search for a Living Master. And when he was seventy, he finally went to Guru Angad Dev Ji.

Guru Angad Dev Ji was related in a distant way with him. Because Guru Angad Dev Ji's daughter was married to the son of the cousin of Guru Amar Dev Ji.

When he went to Guru Angad Dev Ji, he cried a lot and Guru Angad Dev Ji then gave him solace. He said, “It is preordained. It is a time that is fixed for everyone, and your time had not come till today. Now, the time has come.”

Once he went there, then he did not bother about any other things, like status, or any other things. He just started doing the seva and doing his meditations.

He used to do the seva of getting sweet water from the river to the ashram, because sweet water was in short supply in the ashram. He used to take two large pails and tie them on a stick and go to the river, and continuously, he did this seva of bringing water from the river to the ashram.

So, he used to continuously do this seva, and throughout the day, he used to do this seva. Right from three o'clock in the morning, when he would wake up, he would go to the river and start bringing water. And whenever he felt a little tired, he would sit, and he would do his meditation. That way, he did seva for twelve years. Twelve years is not a short time for doing a seva of this kind. He was seventy years old when he had started. So, he did this seva till he was eighty-two years old. It's not a small thing. Finally, when Angad Dev Ji left His physical body, He made Amar Dev Ji the Successor at His place. Thereafter, He preached Sant Mat till the age of a hundred and eight.

He says in this Bani, "It is very difficult to do the devotion of God Almighty, because God Almighty is nameless, He is formless, and He cannot be fathomed." So, for someone like this, how is it possible for our intellect to even understand God Almighty, or let alone, contemplate on Him or imagine Him?

Whoever lovingly remembers God Almighty, he is looked at with love and affection by God Almighty. There are thirteen hundred names of God Almighty that are mentioned in the various Banis.

God Almighty cares for those who love Him — those who have devotion towards Him. With whatever name one calls Him, He accepts that name, and He only cares for someone who has that love and affection for Him. He looks at that love and affection.

So, different names are called. Someone calls Him 'Giridhari'. We call Lord Krishna 'Giridhari'. But 'giri' means 'mountain'— so, 'someone who carried a mountain', or 'picked up a mountain'. The true person who deserves to be called that is Hanuman, who had carried a mountain. But then, people call Krishna 'Giridhari.

For someone like this— someone as God Almighty, Who cannot be contemplated on, Who has no name and no form — one is not able to understand or fathom God Almighty. What is the measure then? How does one develop that devotion towards God Almighty? The only measure or the only bridge is a True Master.

It is only a True Master Who has actually manifested God Almighty, with the Grace of His Master. Only He has seen that God Almighty — He has manifested Him — only He can show the correct way to go and manifest God Almighty.

Those who have not seen Him or manifested Him, how can they show God Almighty. How can they show you the Path to manifest God Almighty?

Therefore, Guru Amar Dev Ji says, "It is difficult to contemplate or to do the devotion of that God Almighty. That one measure is to go to a True Master."

Har ki pooja durlab hai,
Sant ho kahanaa kachu na jaayi.
Sant ho gurumukh pooraa paayi,
Naamo pooj karaayi.

Guru Amar Dev Ji says, "One has to manifest God Almighty. He has to go and find a True Master. Only a True Master can give him that initiation and show him the path to go back to God Almighty."

That True Master only can give the Names – the initiation — to the disciple. The Master gives us the Five Names. The Five Names spoken aloud can be given by anyone — even a five-year-old — but it is important that it is only the Master, Who has uttered those Five Names, that has the charging and that has the power, to withdraw the senses, withdraw the attention of the soul, to leave the nine doors of the body and come to the Tenth Door. After that, it is the Naam that the Master, with His Grace, will manifest within and take the soul back to God Almighty. So, only a True Master can give this initiation and show the way to go back and realize God Almighty.

When we search for a True Master, He gives us that initiation. And when we follow His Teachings, we are able to go within and manifest His Radiant Form within.

The first stage on this path of Sant Mat is gurubhakti. That is the first stage where we do the devotion of the Master. Now, by devotion of the Master, the Masters don't mean that you take Their photograph, and you garland Them every day, you put some incense, and you do some worship outwardly, like that. That is not what is meant by gurubhakti. What is meant by gurubhakti is that the Master shows us the path of going within. He shows us how we are supposed to do it.

He has laid out three practices that we have to do. The first is, listen to the Satsangs. Second is, do seva. And the third is to do Bhajan Simran. Within these three dimensions that we are supposed to do, that worship of the Master, when we do this with devotion, love and affection and faith towards the Master, then we get the

pleasure of the Master. We are actually doing this for ourselves. But nevertheless, we get the pleasure of the Master. He becomes happy when we do this, and then He blesses us, He graces us. That is in the form of giving His Form of Radiance — giving that Radiant Form — and manifesting that within. So, we are able to manifest that Radiant Form of the Master within by doing these three things.

Sant ho gurumukh pooraa paayi,
Naamo pooj karaayi.
Har bin sab kich mailaa
Sant ho kiaa hau pooj chadaayi.

He says, "Therefore, you first do the devotion of the Master. Find a True Master and do the devotion of the True Master. That is by going within and manifesting Him — manifesting the Radiant Form of the Master within." After that, with His Grace, He will manifest the Jyoti and the Shabd — or the Holy Sound Current. And from there, you will start the true devotion of God Almighty. Then, at each plane, at each level, the Master will be with you. He will handhold you till He takes you back to God Almighty.

Once He is manifested within, He will not leave your hand till He takes you and places you in the lap of God Almighty.

Har bin sab kich mailaa,
Sant ho kiaa hau pooj chadaayi.
Har saache bhaavai saa poojaa,
Hovai bhaanaa man vasaayi.

He says, "The true worship of God Almighty, the true worship of your Master, is when you listen to the Teachings of the Master. You go to your Master, listen to the Teachings, and assimilate those Teachings and walk on with those Teachings. And stay within what has been laid out for you to do your devotion."

If we go to pilgrimage — there are sixty-eight pilgrimages — if we go there or do any kind of fasting or other practices, that doesn't please God Almighty. God Almighty is pleased when you stay within the Teachings of the Master, and you follow the Teachings of the Master.

When that pure Holy Sound Current is manifested then, within a second, we will shed off so many millions of karmas — millions of deeds that are there from all previous lives. It is like a small spark can burn so many tons of hay and make them into ash. It is only a small spark that can do all of that, and within minutes, that hay will all be

burned. Like that, all our deeds are all taken care of when we get in connection with that Holy Sound Current.

That Holy Sound Current is like the philosopher's stone. Like the philosopher's stone converts any iron into gold, it doesn't judge whether that iron belongs to a butcher, or that iron belongs to a good person or a bad person, or what that iron is doing. It simply converts that iron into gold.

Like that, the Holy Sound Current is very pure, and that immediately destroys all the karmas, all the deeds that we have from all our previous lives.

Har saache bhaavai saa poojaa hovai,
Bhaanaa man vasaayi.
Pooja kare sab lok sant ho,
Manmukh taa-e na paayi.

There are so many ways people try to worship God Almighty. But all that is done under the realm of the mind. Whatever they do, that doesn't please God Almighty. It is only under the realm of the mind that we do so many different kinds of practices. The true practice that we do is only when we manifest the Holy Form of the Master within — the Radiant Form of the Master. And with His Grace, the Holy Sound Current is manifested. That is where our true worship of God Almighty starts.

The manmukhs do the devotion of God Almighty as told by their mind. It is like the small children play with the dolls, and they make-believe homes, and they make-believe so many things and play with the dolls.

Like that, the manmukh does all these practices under the realm of the mind — the various types of worships of God Almighty — and nothing is going to happen with that because that is not acceptable to God Almighty.

Pooja kare sab lok sant ho
Manmukh taa-e na paayi.
Shabad mare man nirmal sant ho,
Eh pooja taa-e paayi.

He says, “Only that person can swim this ocean of life and death who can die while living.” To die while living, that is an art that is shown by the Masters. How does one die while living? That is when we manifest the Radiant Form of the Master within, and He manifests that Holy Sound Current.

Then, every day, when we sit for meditation, we go and get connected to that Holy Sound Current and we go to the higher planes. After some time, we come back into this body. This process, every day, of going and getting connected with that Holy Sound Current and coming back, that is the form of dying while we are living, and that is an art that is shown by the Masters.

A worldly person, when he dies and the soul leaves the body, it will not come back in that body. But for a satsangi who has gone within and manifested the Form of the Master within, for him, this is a very normal practice. He can leave this body at will and come back at will.

When such a person is able to leave and come back at will, there is no longer any fear or sorrow of death. He happily leaves the body when his time comes to an end.

Where the worldly people shudder at the thought of death, and the soul shudders and is fearful of death, there for a satsangi who goes within, it is a matter of pleasure. For the Saints, it is a matter of pleasure.

Kabir Sahib says, "Where the world shudders at the thought of death, I feel very pleased at the time of death, or I have infinite pleasure at the time of death. Because I will no longer have these breaks, and I will be able to seamlessly and perennially be in the love of God Almighty when I die. I will be in the lap of God Almighty and in that perennial bliss, and I'm waiting for the time when I will be able to be in that state."

So, for the worldly people, when they die, they are fearful, and they have sorrow. That is because they have these attachments in this world. They are attached to these material possessions. They are attached to their relations.

At the time of death, whatever you are thinking of, whatever you desire, and whatever your wishes are, they will drive your next life. In the next life, depending on your deeds, you may come back as a human, or you may come back as a dog, or a cat, or a rat. Whatever you do, you will come back to the place which you have desired. You will come back to those relations, those people, whom you have desired. That is the rule of this place — that you will come back driven by your desire and wish to the same place at which you are desiring at the time of death.

It is very rare that, for those people who have not hurt other people and who have done a lot of good deeds — they have done good things in their life — only such people very rarely will come back in the form of a human being. Otherwise, they have to go back in those 8.4 million lifeforms.

When one meets the True Master, He will collect us within. And then our back and forth in this ocean of life and death will stop.

So, the Masters say, "Those who meet the Masters, for them, this account is closed, and they will be able to leave this place."

Shabad mare man nirmal sant ho,
Eh pooja taa-e paayi.
Patit paavan se jan saache,
Ek shabad liv laayi.

Guru Amar Dev Ji says, "If you manifest that Holy Sound Current within, that is very pure and very sublime. When you get in connection with that pure Holy Sound Current, only then you realize that you have to do that devotion of God Almighty — you realize the true devotion. And this is possible only when you meet a pure, a real, Master."

Patit paavan se jan saache,
Ek shabad liv laayi.
Bin naave hor pooj na hovee,
Bharam bhuli lokaayi.

He says, "Only those people are pure who have gone within and who have listened to the Teachings of the Master — and have been able to go within and manifest that Holy Sound Current. Otherwise, outwardly, under the influence of the mind, how ever much we pursue various kinds of rituals or various kinds of practices, or do other things, we will not be able to get that purity."

With millions of our good deeds of previous lives, we get the opportunity of this human life. Then, with the Grace of God Almighty, we get the company of the Masters. And only with the company of the Masters, we are able to then follow Them and go within.

If a Master is staying in your own house also, if you do not have the blessings of God Almighty, you will never be able to understand His Teachings or make Him your Master.

If we see Guru Nanak Sahib, there is no doubt whatsoever that He was a pure Saint. He was a great Saint. But in His own home also, you can see that His children did not follow His Teachings. Because at such a place, even Kal is using all his powers, and he also uses his powers to create that delusion.

When Guru Nanak Sahib got old — He was eighty years old — His wife was telling Him that He should hand over and appoint a Successor. His two sons had grown up — Sri Chand and Lakshmi Chand. Both of them had grown up, and his wife used to keep telling Him, "You should appoint one of them as Successor."

His wife would keep telling Him, "You should appoint a Successor."

Guru Nanak Sahib told her, "Look, I will see who my son is, and I will appoint my son as a Successor."

Once it so happened that, in December, it was very cold in Punjab. The Punjab is just at the foothills of the Himalayas. So, in winters, it is very cold there.

So, in the middle of that winter, He woke his wife up, and He told her, "See, now I will tell you how I'm selecting my son." Then He called for Lakshmi Chand.

Now, Lakshmi Chand was finding it difficult to come out of that mattress. It was very cold. He called him, and somehow, shivering, Lakshmi Chand came to Nanak Sahib. And then Nanak Sahib said, "See, it is mid-afternoon, and it is very hot. The sun is up and I'm sweating. So, please blow the fan for me, because I'm feeling uneasy."

Lakshmi Chand started wondering, "In old age, a person becomes senile. At the age of just seventy, people become senile. Now, Nanak Sahib is like eighty years old. He has completely lost it." So, he said, "No, what are you talking about? Your mind is out." Then he went back to sleep.

Then Guru Nanak Sahib said, "Okay, call Sri Chand." So then, Sri Chand, shivering, came there. and He said the same thing to Sri Chand, "It is very hot. It's mid noon, the sun is up, and I'm sweating all over. Can you just blow the fan for me?"

So, even Sri Chand felt, "He has lost His mind. It is so cold I can barely stand." He said, "How are You saying this? I can barely stand in this winter." So, he also left.

Then finally, Lehna was sleeping next to Him in seva. Bhai Lehna used to take a sheet and sleep next to Guru Nanak Sahib — that is, Angad Dev Ji — he was called 'Bhai Lehna' then. He woke Bhai Lehna, and He said, "See, it is afternoon, and the sun is up and I'm sweating. I'm feeling quite uneasy. Can you blow the fan for me?"

He said, "Okay, whatever You say." There was no fan available there, so he went and searched for a hand fan. He got one and he started blowing air on Guru Nanak Sahib. Then, Guru Nanak Sahib told His wife, "See, he is obeying my order. He is my true son."

Then, closer to the time that He wanted to appoint a Successor, He took a group of about twelve to fifteen people, and they went out for a walk. They went to a nearby babul tree, and that babul tree had yellow flowers.

When they went out for a walk, they came near a babul tree. A babul tree has very big thorns. It has thorns and yellow flowers. When Guru Nanak Sahib stood there and all of them were looking up at that tree. He said, "See, there are so many mangoes, ripe mangoes, on this tree. If someone climbs the tree and shakes it, then ripe mangoes can fall."

Everyone looked at Guru Nanak Sahib, and they felt, "He has really become senile. Because He cannot notice and differentiate between a mango tree and a babul tree. This is full thorns. Nobody can climb this tree." Many of them just walked away and continued walking ahead. There were four or five people who were left.

Again, when they were requested to climb, nobody agreed to climb. Only Bhai Lehna was there. Guru Nanak Sahib told Lehna, "Lehna, there are very good ripe mangoes. If you go up and shake the tree, then we will all get to eat ripe mangoes."

So, Bhai Lehna, with folded hands, said, "As you wish, Master." And somehow, with great difficulty, he climbed up — because there were a lot of thorns. He found a path to climb up and shake the tree. And when he shook the tree, actually ripe mangoes fell down — a lot of ripe mangoes fell down. Then all the people came running back to eat those mangoes. Then, they walked further.

When they were walking, they came by a grave. It was a grave where there was a corpse of a seven or eight-year-old boy. The animals in the night had dug up that grave and had pulled out the corpse. Now, it was stinking very badly, and the animals, with that stink, had left it. Nobody had touched it. The corpse was just exposed, and it was outside.

When all these people stood by that corpse — it was impossible, because the stench was so much — then Guru Nanak Sahib said, "Whoever eats this corpse is going to become my Successor." The stench was so horrible that people all stood at a distance, and nobody dared to come near that corpse.

Finally, Guru Nanak Sahib called Bhai Lehna, and He said, "Will you eat this corpse?"

Bhai Lehna said, "If You say so."

Others said, "All lifelong, He has told us to be vegetarian, and now, at this age, He's telling us to eat a corpse?" Everyone felt that He had lost His mind.

But Bhai Lehna, with folded hands, said, “Whatever You suggest.”

Guru Nanak Sahib said, “Okay, start eating.”

Then Bhai Lehna was thinking, standing next to the corpse, what to do. Then again, Nanak Sahib asked him, “What are you waiting for?”

He said, “I am deciding whether to eat from the legs or from the head.”

Guru Nanak Sahib said, “Anywhere, from any side, start eating.”

As soon as Bhai Lehnaa touched that corpse, it became Karah Parshad*, and there was a very good aroma coming from there, a very good smell of Parshad. And then, Bhai Lehna started eating it. And when they were looking at him, all the others also came to eat that Parshad.

** The sacred wheat halvah offered at Sikh temples as a holy offering — symbolizing equality, divine blessing, and selfless service. It has a sweet, rich, slightly grainy texture*

So, finally, Guru Nanak Sahib made Bhai Lehna His Successor.

Patit paavan se jan saache,
Ek shabad liv laayi.
Bin naave hor pooj na hovee,
Bharam bhuli lokaayi.

Radhaswami.

13

Meditation Talk
05 Jan 2025 — Morning

No Talk Was Given At This Time Due To Initiation

14

Meditation Talk
05 Jan 2025 — Afternoon

If We Truly Leave Aside Every Other Thought, Every Other Thing And We Truly Believe And Have Faith In The Master, We Will Definitely Be Successful On This Path

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There are three types of people in this world. The first are the intelligent ones driven by intellect. The second are the ignorant and illiterate ones. And the third ones are the ones in between.

The first type listen to the Masters and they do get convinced and they also focus and they follow the Path. The second type — that is the illiterate type — they also listen to the Masters and they also understand and accept the Path. They do the practices as they are told. It is only the third type — that is, the ones in between — they refuse to listen to what the Masters have to say.

They are the more stubborn type of people. They are the people who then take to various austerities, they follow pranayamas and Ashtanga Yoga, or go in the mountains or caves, and they try to do their practices there. But they don't listen to the Masters.

The Masters want to express the Teachings of the earlier Masters, and They take those Teachings and They explain to people and They try to spread that message of love to all the people. They hope that people understand it and take to this Path. But then, we often do not listen to what the Masters have to say. We do not understand what the Masters have to say, and we don't come on the Path.

The Masters see that we are completely engrossed in these outward pulls and pressures in this world outside and They try to explain to us through Their Banis and through Satsangs. We also listen to those Satsangs. We also understand and try to follow those Satsangs, but we do not really do those practices. We do not try to actually assimilate what They have to say and bring it in our life.

* * *

During the time of Guru Gobind Singh, there was a farmer, and he wanted to do the seva of Guru Gobind Singh. So, he went there.

He went to do the seva of Guru Gobind Singh, and when he went there, he requested Guru Gobind Singh, and he told Him, "I am illiterate, and You see my level of intellect and my physical abilities. You decide an appropriate seva and I will do that."

So, Guru Gobind Singh asked him what he did for his livelihood. He said he was a farmhand, and he took care of various things at the farm and also looked after the cattle there.

Guru Gobind Singh Ji told him, "Okay, then you go to the stable and take care of my horse." That was the horse on which Guru Gobind Singh used to go to fight various wars and other places.

So, that person took very good care of that horse. He would get fresh grass — he would cut fresh grass — and bring it for eating. He would take grams and then soak the grams and give grams to the horse and brush him daily. That way, in fifteen days, the horse became quite strong and healthy.

Guru Gobind Singh noticed that his horse had become quite healthy and nice. So, He called him — called that person — and He asked him, "Are you literate? Can you read and write?"

That person said, "No." He was not able to read and write.

Then Guru Gobind Singh Ji told him, "I will give you a sentence or two and you should memorize it. Once you are ready and you have memorized the sentence, you come, and I'll give you another sentence. Then you can memorize those letters and that sentence." That way, he started memorizing different sentences.

Guru Gobind Singh used to give him a sentence and he would memorize it. Once he had properly memorized, he would go and take another sentence. So, that way, this started.

Once it so happened that war broke out, and Guru Gobind Singh Ji had to go and fight the war. He told this person to get the horse ready so that He could go to the war. (Guru Gobind Singh Ji had told another person, because this person had gone out to cut fresh grass for the horse.) When he returned, he got to know that Guru Gobind Singh Ji was leaving for fifteen days, and the horse was ready. Guru Gobind Singh had

already mounted and was about to leave. So, he immediately went to Guru Gobind Singh Ji and told Him, "You are leaving for fifteen days. Please give me a sentence to memorize."

When he asked Guru Gobind Singh Ji to give him a sentence to memorize, Guru Gobind Singh Jiwas quite surprised, and He told him, "You are quite strange. I am going to fight a war. I'm leaving to fight a war, and you are asking me for a sentence to be given to you for memorizing." So, laughing, Guru Gobind Singh Ji left after saying that. He said, "*Wah, Bhai Bala, na pachane waqt na pachane bela*." (Meaning his name was Bala, and 'bela' means 'time'.) He said, "O Bala, you are not mindful of the time, and you are not seeing the relevance of time. And you are asking me this question?"

Now he had no duty because the horse had gone to the warfront. He was sitting there, and he was memorizing the same statement that Guru Gobind Singh had made — *Wah, Bhai Bala, na pachane waqt na pachane bela* — and he kept memorizing that only.

He kept doing this, he kept repeating it, and there was no other work for him to do. He kept repeating this continuously. He also did not eat much. For ten days, he was doing only this. And when he did this, his soul withdrew and came to the Tenth Door. There, he manifested the Radiant Form of the Master within.

When this happened, then whatever he would say would actually happen and people started noticing that, indeed, a lot of Grace had been showered upon him. Those fifteen, twenty sevadars who had been there for many years — they had done seva, not only of Guru Gobind Singh Ji, but also His forefathers, and they had been doing seva for nearly three generations — and they were there in the ashram. So, they felt jealous, "We have been here for so many years and doing seva of Guru Gobind Singh, His father, His grandfather, and yet, He has not showered Grace on us. And this person, illiterate person, who has come just a few days back, and who doesn't know to read and write also, on him, Guru Gobind Singh Ji has showered so much Grace."

So, they all held a meeting, and in the meeting, they felt, "There is a grave injustice being done here. When Guru Sahib comes back, we will be bringing this in front of Him."

After nearly twenty days, Guru Sahib came back, and He was quite tired from battle. When He came back, all these people gathered in their meeting and decided that they would present this matter to Guru Sahib.

In the evening, they all met Guru Gobind Singh Ji, and when He saw all of them come, He asked them what the matter was. Then they stated, “There is injustice that has happened here. This person who has come just a few days back, this illiterate person, You have showered so much Grace on him. And all of us have been here for decades and nothing has happened, and no Grace has been showered upon us.”

Guru Gobind Singh Ji thought, “I have been explaining this Path for so many years to these people and they have still not followed. There is no point talking and again explaining it.” What He said was, “All of you come tomorrow. I will have your answer ready by tomorrow. All of you can leave now and come tomorrow.”

So, Guru Gobind Singh Ji then got bhaang. He asked for bhaang — it's a drink which is an intoxicant in India. He got almonds and various other dried fruits that one puts in this bhaang, and he had all these soaked and ready. In the morning, he called for four people and asked them to prepare the bhaang.

The next day, He called for a big utensil, and these four people, He told them to grind those bhaang leaves well. The more you grind, the more intoxicant it becomes. They all made a nice drink, and they filled a large utensil with it. And then, each one, He called all those people who had gathered in the evening, and He gave each one a pot of that bhaang.

He gave one liter of that bhaang to everybody, and He said, “Now, all of you can start drinking this bhaang, but make sure that it doesn't go below your throat. You just gargle it and throw it out, and make sure it doesn't go inside.”

Once everyone did that, that full bhaang got emptied and everyone was gargling it and spitting it out. After everyone had done that, He then asked everyone whether they got nice intoxication with that bhaang?

They immediately replied to Him, “You told us to gargle and spit it out. So, we didn't drink it. And if we have not drunk it, how can we get that intoxication?”

When they replied like that, then Guru Gobind Singh Ji told them, “This is your problem. This is the same problem that I explain every day. I explain Satsangs, I explain it to you. But you don't allow it to go below your throat, you don’t digest what I'm trying to tell you. You just listen to it and spit it out. So, how are you going to get that intoxication of Naam? That is why none of you have been able to get intoxicated in it, and none of you have been able to get the Grace. You see that poor soul. He has innocently just asked and taken a sentence that I have given — I've not even initiated him — but he has faith in me, and whatever I told him, he did it religiously and

practiced it. As a result, with so much repetition, if the soul is not going to go within, where is it going to go? That is why he has got the Grace and none of you have got the Grace."

* * *

Sant Ji has written, "*Apana koi nahin ji, apana Satguru pyara ji.*" That means, "We have nobody else in this world, but we have only You, Satguru." We sing this many times, but do we really mean it? For us, we don't really mean what we are singing in that bhajan.

If we truly leave aside every other thought, every other thing that we are being dragged out for, and we truly believe and have faith in the Master and do what He is telling, then it is not possible that your soul will not go within. Your soul will immediately go within to the Eye Center.

This Path is not a kind of time-bound path. There is no fixed time that is there for the soul to go within. It is only a matter of pure love and faith. So long as you develop that love and affection for the Master and have faith in the Master, you will definitely be successful on this Path.

You have to sacrifice this world. And by sacrifice, it is not necessary to sacrifice it physically. But it is important that, within our mind, we have to sacrifice this world. We have to renounce this world in our mind. And then we have to be fully in love with our Master. When we then do all our duties, thinking that we are doing it on behalf of the Master, then we will get that success on this Path.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

15

SATSANG

05 Jan 2025 — Afternoon

There Is Nothing Which Is More Pleasurable Or Joyful Than The Holy Sound Current

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The paathi sings the Bani of Sant Amar Dev Ji...

Bin naave hor pooj na hovee,
Bharam bhuli lokaayi.
Bin naave hor pooj na hovee,
Bharam bhuli lokaayi.
Gurumukh aap pachaane ho sant,
Ram naam liv laayi.

This is the Bani of Param Sant Satguru Amar Dev Ji. Guru Amar Dev Ji had a lot of love and affection for His Master, as I mentioned yesterday.

Once He went to the ashram of His Master, He never returned. He continued there only. This is the continuation of the Bani we started yesterday. In this Bani, He says, "The true devotion of God Almighty is the Dhyan Bhajan, which worldly people are not aware of."

* * *

You are all aware of Maharaj Sant Ji. Before He came on this path of Sant Mat, He did a lot of different practices. He did the japa of 'Hari Gobind, Hari Krishna'. Besides that, he also did a lot of other austerities and pranayamas. Only after a long time, he went to Baba Bishan Das. And there, he got the initiation of Two Names.

So, he did a lot of practices. He did dhuni where, in the summer sun, you sit after lighting four fires around you, and then you repeat the japas. There are five dhunis — the four around you and one within. He also did other different such practices. When he went to Bishan Das Ji, he got the initiation of Two Names, and he also continued to do pranayamas for nearly fifteen years.

He did these practices, and he developed mystical powers also. He used to go within, and he developed mystical powers. But he did not have a peace of mind, and he continued to be in search. It so happened that he had his duties near Beas, and he went to meet Sawan Singh Ji Maharaj.

He would visit Sawan Singh Ji Maharaj quite often. He also took Baba Bishan Das to meet Sawan Singh Ji Maharaj. He also requested of Sawan Singh Ji Maharaj to be initiated by Him. But Sawan Singh Ji Maharaj told him that his Master would come to him to give His initiation.

Then he used to also go to Mastana Ji. And once, he also requested of Mastana Ji, thinking, "Perhaps He is the Master Who is going to give me initiation." But Mastana Ji also told him the same thing, "The Master Who is going to give you initiation is going to come to you."

Kirpal Singh Ji Maharaj's ashram was in Delhi, and Sant Ji was in Rajasthan, which was all desert land. Kirpal Singh Ji Maharaj took a jeep and went to Sant Ji. And there, in the desert, He gave the initiation to Sant Ji. Only after he got initiated by Kirpal Singh Ji, he got that peace of mind which he was in search of.

The same thing is being said in this Bani, that all the worldly people do a lot of devotion. They try different measures, but all that is under the realm of the mind. And that doesn't get them the peace of mind.

So, if we want peace of mind, then it only comes when we get connected with Naam within.

Gurumukh aap pachaane sant ho,
Ram naam liv laayi.
Aape nirmal pooj karaaye,
Guru shabadee taa-e paayi.

Guru Amar Dev Ji says, "Only the Gurumukhs Who have gone within and got connected with the Holy Sound Current have been able to get that peace of mind and have been able to do the correct devotion of God Almighty. Other than that, all the others are doing it under the realm of the mind, and they are not able to do the correct devotion of God Almighty."

So, it is that Holy Sound Current which has emanated from God Almighty and is connected through different Sound Currents and is resonating at the Eye Center. It is by that same Sound Current — when we get connected — that we have to go back to

God Almighty. This Path can only be shown by a True Master, because nobody else knows this Path.

Aape nirmal pooj karaaye,
Guru shabadee taa-e paayi.
Pooja kare par bidhi nahi jaaneh,
Dooje bhaa-e mal laayi.

He says, "Only the Gurumukhs have done the practice of Surat Shabd Yoga. They have gone within and manifested the Holy Sound Current with the Grace of Their Master, and They have got the True Path of devotion. All the others have been lost in their devotions and have been lost in the duality that is here in this world."

All the Masters come — and keep coming by convention — in this world. From time to time, there are always Masters Who are here in this world.

Kabir Sahib also says, "If Masters were not here in this world, then this world would be reduced to ashes."

Kabir Sahib says, "I have been there in all the four yugas." By convention again, Yogjit had come in the first yuga. After that, as people became Saints — following the Teachings of Yogjit and subsequent Masters — They came back, either under the instruction of the Master, or God Almighty, and did the preachings. That is why we keep getting the Masters.

Initially, Yogjit was sent into this world. He came as Sat Sukrit in Sat Yuga. Then, after that, He came as Karunamai in Treta Yuga. And in Dwapar Yuga, He came as Maninder. Then, in Kali Yuga, He came as Kabir, and following Him, there were other Masters. That's how the convention of Masters developed, and They keep coming in this world.

That is how God Almighty sends these Powers — sends these Souls — into this world. And in the future also, He will keep sending Masters in this world.

So, only the Saints know the method of doing the correct devotion of God Almighty by Surat Shabd Yoga. They keep coming and They keep preaching this Path — and keep teaching the correct devotion of God Almighty.

Pooja kare par bidhi nahi jaaneh,
Dooje bhaa-e mal laayi.
Gurumukh hove so poojaa jaane,
Bhaanaa man vasaayi

Even the worldly people do devotion, but they do not know the correct path. That is how they do not get salvation from this place. The Gurumukhs know the Path. And those who follow the Teachings of the Masters — and stay within the Teachings and do the practices — they also go within, and they get their salvation.

In Sant Mat, it is very important that we follow the Teachings of the Master. And we should remain within what the Master expects of us to do. It is important to follow that.

The Masters — the Gurumukhs — They are people with past impressions Who have done some meditations in the previous lives. With those impressions, in this life, when They go to the Masters, then what is said by the Masters— the statements made by the Masters — affects Them like They are hit by the arrows, and immediately, that brings about a transformation within Them.

There are other satsangis now who, in their previous lives, would have had some Parshad from the Masters, or who would have seen or met the Masters in their previous lives. Such people are then reborn as humans in the families of satsangis, and they are brought back in the fold of Satsang.

For such people, it may take some time for them to bring about a transformation. But all those who have got connected to the Masters, and who are in the company of Masters, sooner or later, will definitely get salvation from this place and will go in the lap of their God Almighty.

Gurumukh hove so poojaa jaane,
Bhaanaa man vasaayi.
Bhaane te sab sukh paave,
Sant ho ante naam sakhaayi.

Guru Amar Dev Ji says, "The Gurumukhs stay within the Teachings of the Masters. They follow the Teachings of the Masters and They get successful on this Path by the practices, and They bring about a transformation within Themselves."

* * *

There are three practices that we have to continue following as satsangis. One is Satsang. And we should do seva and Bhajan Simran — whenever possible. When we keep at these practices, and we keep on doing these, then we gradually bring about a transformation within ourselves. It is difficult for us to follow and stay within the Teachings and do these practices, because our mind is filled with the filth of previous karmas — and it is not just the karmas of this life, but the karmas of many millions of

previous lives. That burden of karmas doesn't allow the mind to follow these instructions. The mind, therefore, dissuades us and deludes us, and keeps taking us away from this Path.

However, despite that, if we continue to be steadfast on this Path, we listen to the Satsangs and we try to do meditations — even if we are not able to successfully do those meditations, but we try to keep on doing what the Master has told us — then the Master definitely showers His Grace, and at the time of death, He takes the soul and places the soul in the higher planes.

Therefore, if the disciple is continuously doing the practices, he will be able to go within. Later, the Master also places that disciple in the higher planes, depending on how much love and affection he has, how much dedication he has, and how less attached he is. Accordingly, he is placed in the higher planes.

Only those people — those disciples or initiates — have to come back in this world who have not followed the instructions of the Master, who have moved away from the Path, who are not doing any meditations or listening to Satsangs, and they have taken to eating nonvegetarian food, or drinking some intoxicants, or taking some intoxicating drugs — so those who have gone astray like that — they have to take a rebirth as a human. Then, with difficulty in that life, they will have to do meditation and come back on this Path.

So, they have to suffer in their next life. And in that suffering, they have to do their devotion because their deeds have to be redeemed. In that suffering, they are able to redeem those deeds.

Bhaane te sab sukh paave,
Sant ho ante naam sakhaayi.
Aapnaa aap na pachaanah sant ho,
Kood karh vadiyaayi.

Those people who follow the instructions of the Master and take to this Path according to His expectation and teachings, they get the Grace of the Master. Those who get lost in the matters of status or in other material aspects of this world and other attachments, they are not able to get that progress on this Path.

Aapnaa aap na pachaanah sant ho,
Kood karh vadiyaayi.

He says, “Those people who do outward devotion, and outward rituals and practices, or those who are lost in their ego in terms of their status and other material aspects in this world, they are not able to do that devotion.”

Those people, who adorn saffron clothes and other attire, or go in the jungle to do their devotion, they are lost in that ego of wanting others to praise them or get devoted to them. And in that, they waste their life. At the back of their mind, again it is wealth creation which is there. They go place to place asking for alms or trying to create that wealth. They have this ego and this need for wealth which drives them.

In Sant Mat, it is very important to destroy our ego. When we do the practices shown by the Master, then automatically we are able to get that humility – that is, develop that humility, develop that love and affection, and overcome that ego.

Aapnaa aap na pachaanah sant ho,
Kood karh vadiyaayi.
Paakhand kaun jam nahi chodai,
Lai jaasee path gavaayi.

Then, there are those who outwardly show devotion, but they are different. They try to create that — they try to fool people. Such people are punished by the angels of death. They get different types of punishment for doing that. Such people not only destroy their lives and this opportunity, but they also destroy the lives of people who are trying to follow them. Then they have to go through that suffering.

* * *

We see at the time of Dhani Dharam Das, when he was so devoted to Kabir Sahib, Kabir Sahib would come to his house, they would all spend time with Him in that devotion. Everyone would come. But Narayan Das was an avatar of Niranjan. He would always go out of the house, and he would never meet Kabir.

Dhani Dharam Das used to feel bad about it and he always wanted Narayan Das to do the seva of Kabir Sahib whenever He would come. But Narayan Das would always make some excuse and always leave.

Also, when Dhani Dharam Das would forcefully bring Narayan Das to meet Kabir Sahib or take His blessings, Narayan Das would stand with his back to Kabir Sahi

Looking at this behavior, once Dhani Dharam Das Ji requested Kabir Sahib to shower His Grace on Narayan Das, and said, “Just like You have showered Grace upon me and my wife, like that, we request You to also shower Grace on Narayan Das. Because at a

worldly level, he has to succeed us, and he has to take care of us. How will he do it when he is not willing to listen to us?"

When he requested several times, then Kabir Sahib got annoyed and He told Dharam Das, "Look, if both of you start worrying too much about Narayan Das, then you will also go to hell to suffer with him." Kabir Sahib told him, "He is nothing but an avatar of Niranjan. He has taken birth to oppose you. So, whatever you try to do, he is going to oppose you in this life. The more you try to get people in the fold of Sant Mat, the more you talk about Surat Shabd, he is going to use his powers to try to show mystical powers and try to distract people into believing other practices."

Then Dhani Dharam Das said, "He is our only son. How is it that he has been born like this to take such a position? How will he take care of our household going forward?"

Kabir Sahib told him, "Don't worry, you will get another son who will then help you on this Path."

Afterwards, a son was born, and he was named Chudamani, and He continued on this path of Sant Mat. Thereafter, Chudamani continued to preach on this Path, and there were twenty-one Successors to Chudamani Who, for a very long time, preached Sant Mat and Surat Shabd.

Likewise, Narayan Das continued to do and show mystical powers and distract people from this Path, and he continued to oppose Surat Shabd Yoga.

Thereafter, Dhani Dharam Das left that thought of trying to convince Narayan Das to come on this Path and continued to do what he was doing. And Narayan Das continued to oppose this Path after that.

Just like there is the convention of the Masters coming into this world and teaching people about this Path — about Surat Shabd Yoga — like that, even Kal has his avatars who have come into this world, who have shown mystical powers and distracted people from this Path and misled them to do other kinds of or other forms of devotion.

Kal does not like any soul to leave his realm. He is at war for stopping anyone from leaving his realm.

Paakhand kaun jam nahi chodai,
Lai jaasee path gavaayi.
Jin anthar shabad aap pachaanah
Gati mati thin hee paayi.

He says, “Those people who mislead others in trying to do other devotions or try to mislead people into believing that they are sadhus or people who are ‘devoted’, such people are not spared by the angels of death, and they are meted out very severe punishments. Those who do this devotion, who follow this Sant Mat and follow the Surat Shabd Yoga, they are able to do their devotion, and they are able to go within and manifest God Almighty.”

Jin anthar shabad aap pachaanah,
Gati mati thin hee paayi.
Eh manuaa sunn samaadh lagaave
Jyoti jyot milaayi.

As soon as the soul gets connected to the Holy Sound Current, the mind also realizes that it is different from this body which it has been identifying itself with. It is different from the indriyas, or the vices, which it is attached to. It then starts working towards going back to its own home.

Swami Ji Maharaj also has said, “You may try tens of millions of methods of devotion, but you will not be able to gain the control of your mind. You will be able to get that control of the mind only when you get it connected to that Holy Sound Current.” That is because the Holy Sound Current has got so many attractions, so much pleasure, so much joy, that the mind immediately takes to that Holy Sound Current. Because mind, by its own nature, likes to go to more and more pleasurable things. Whatever gives it more and more joy, it is driven towards that. And there is nothing which is more pleasurable or joyful than the Holy Sound Current.

When the mind gets connected to that Holy Sound Current, it immediately kicks away all its attachments in this world. It looks at these attachments like a box of garbage, and it just shuns all of these attachments. Then it helps the soul to go back to its True Home.

Then the mind works with the soul to take it back to God Almighty. And once the mind is convinced, then there is no impediment. Because the only impediment for us to manifest God Almighty is the mind. And once the mind is convinced itself, then we are able to move very fast on this Path.

Eh manuaa sunn samaadh lagaave,
Jyoti jyot milaayi.
Sun sun gurumukh naam vakhaanah
Satsangat milaayi.

Once the mind gets connected to the Holy Sound Current, it settles down, it becomes quiet and becomes still. Currently, the mind is wavering. Once it gets connected to the Holy Sound Current, it becomes still, and it helps the soul to go back. The mind itself realizes that this is not its home. It has to go back to its true home.

The essence of the mind is Brahm. That is where the mind has come from, and both the mind and the soul then ascend further. The mind separates from the soul at Brahm. Thereafter, the soul is freed from the clutches of the mind, and it goes further to God Almighty. Once the mind is satisfied, it has become still, and it no longer has any desires for this world — no longer has any wishes for this world — then automatically, there is peace of mind, we are able to be content, and the soul is able to ascend easily.

This stage is possible only when that Holy Sound Current is manifested.

Sun sun gurumukh naam vakhaanah,
Satsangat milaayi.

Those Gurumukhs make us aware of this reality. Through Their Satsangs, They make us aware of this Path and this reality. Once that Holy Sound Current is manifested, then we all come to know, and that realization immediately comes upon us. That Path also opens up and clears up.

These Banis, which we listen to from the Gurumukhs — from the Saints and Masters — these have emanated from celestial springs. There are springs which give these Banis out.

There are three springs. One is at the level of Sahasdal Kamal. The second is at Par Brahm. And the third is in Sach Khand. It is from the springs that these Banis are emanating. The Saints, when They write the Banis, They are writing the Banis from the spring of Sach Khand.

So, these springs give out these Banis. Where people have done their austerities, and they have gone up to the level of Sahasdal Kamal, they have been able to write the scriptures or the banis that talk of the level up to Brahm. They describe the Brahm, and they write about it — that is from the spring that is emanating at the level of Sahasdal Kamal. At the Par Brahm level, a person cannot reach other than with the help of a True Master. So, there, from that spring, only those people who are gurumukhs, who have followed the Teachings of the Master and reached that place, they are able to write about their love and affection for their Master. And the Saints, They write from the spring of Sach Khand.

Sun sun gurumukh naam vakhaanah,
Satsangat milaayi.
Gurumukh gaave aap gavaave,
Dar saache sobhaa paayi.

He says, "The Gurumukhs have gone within. Then, seeing that, They talk about it and They practice it — They follow those Teachings. They speak about those Teachings." That is how They get the greatness in this world also, because They talk of the true form of devotion.

Gurumukh gaave aap gavaave,
Dar saache sobhaa paayi.
Saachi baani sach vakhaane,
Sach naam liv laayi.

When the Masters write the Bani and They talk about it, They have followed that, and that pleases the heart of the people listening to Them. Because they speak of that Bani which They have seen, and they have followed. Those who listen, they are also encouraged to understand that reality and go within.

Saachi baani sach vakhaane,
Sach naam liv laayi.
Bhau bhanjan ath paap nikhanjan,
Mera prabh anth sakhaayi.

He says, "That God Almighty and the Masters Who talk about that God Almighty, They have that power to get us the salvation from this ocean of life and death." They are able to get rid of this ocean of life and death and get us to be free from it. With the Grace of God Almighty, this can be only done by True Masters. Other than True Masters, nobody can show us this Path.

Bhau bhanjan ath paap nikhanjan,
Mera prabh anth sakhaayi.
Sab kich aape aap varate,
Naanak naam vadiyaayi.

Finally, it is the Will of the God Almighty. It is only within His Will that someone can get salvation and go to Him. It is only His Will that is at work everywhere. And it is God Almighty Who sends the Masters into this world to exercise His Will.

It is only by His Will that a jiva comes in the fold and goes back to Him. It is only by His Will that such a jiva is brought in the company of the Masters. So, everything is in the hands of God Almighty, and He is the eventual Doer all of this.

Bhau bhanjan ath paap nikhanjan,
Mera prabh anth sakhaayi.
Sab kich aape aap varate,
Naanak naam vadiyaayi.

Radhaswami.

16

Meditation Talk
06 Jan 2025 — Morning

Whatever Meditation You Are Doing, That Wealth Is Being Definitely Accumulated, And It Is With Your Master

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Saints have called Naam and They have referred to it as 'Nectar'. If we get connected with that Holy Sound Current, then the burden of karmas — not only of this life, but of millions of previous lives — they immediately get redeemed.

This is the only path where we are able to redeem our deeds by getting connected to the Holy Sound Current. That is possible only with the Grace of a True Master. Therefore, the Masters have sung the praise of Naam. And just like They sing the praise of a True Master, likewise, They sing the praise of Naam.

The rishis and munis with their various practices and austerities also manifest sound currents. But that is not the same Sound Current. Those sound currents which they manifest, don't have the power to hold the mind. That is why the rishis and munis are not able to control the mind. And that is why they don't have peace of mind, and they end up wasting their precious meditation by either giving someone a boon or cursing someone.

Even in earlier times, satsangis who did their meditations — when they did a little bit of meditation — they also gained these mystical powers. And once they did that, then they would also start revealing these powers. They would also start showing off for the sake of ego.

If they would get angry at someone, they would curse that person, and he would have some damages as a result of their curses. And likewise, if they were pleased with someone, they would give a boon to that person, and he would gain from their boon.

* * *

There was an incident during Guru Angad Dev Ji's time. His Satsang was going on and the pandal, in which the Satsang was going on, was close and adjacent to the road. There were some devotees who were passing by in a lorry, carrying some luggage to Malwar, and they saw that there was a Satsang going on.

The truck owner had given very stringent timelines, but the driver and the cleaner, both were satsangis. Both of them decided to attend the Satsang. After the Satsang was over, they were sitting behind. Since they were in a hurry, they came in the front to receive the Parshad, and the paathi ji was distributing the Parshad.

They were in a hurry, so they went ahead in that line, and they requested for the Parshad.

The paathi ji was a little hot-tempered and he refused to give them Parshad. But then they again requested, and this annoyed him. In that anger, he told them, "Don't annoy me." And he referred to them as a bear. He told them, "Don't annoy me, bear."

While he was distributing Parshad, some Parshad fell down. Those two picked up that fallen Parshad and they shared between themselves, and they told the paathi, "We are not bears. But you will definitely become a bear." So, both of them cursed the paathi like that. And therefore, in the next life, that paathi had to become a bear.

When that bear was one month old, there was a person who did these performances with animals. He caught that bear, and he started nurturing that bear and teaching it various tricks.

It so happened that, of course, the Satsangs were continuing, and that person happened to be passing by with that bear. When he saw that Satsang was going on, he thought he would also attend and listen. So, he sat in the back with that bear.

Now, in the Satsang, that paathi ji had become the bear, but his children, they were continuing to be the paathis and they were singing bhajans. After the Satsang, that paathi — that is the son of that earlier paathi — he told Guru Ji, "Look, there is a very cute bear who is sitting behind."

Angad Dev Ji said, "He's none other than your father."

Then, that son — that paathi — told the Master, "Look, my father had done Your seva for such a long time, and despite doing so much seva, he has gone in the form of a bear. So, what is there to speak about our lives then?"

Then Guru Angad Dev Ji explained to him, “It is because your father had got angry at them and they had cursed your father. They had said, ‘you will become a bear’, and that is why, as a part of that curse, your father had to become a bear."

Then they requested the Master, “Now, how do we redeem our father? How does he get free from this?”

The Master told them, “You take this Parshad and give it to that bear. And after that, he will leave this body of a bear, and he will again come back as a human.” Because one cannot get salvation from a lower form. That soul has to come back in the life of a human. Then only, that soul can get salvation.

Thereafter, that paathi was reborn in a satsangi family. And because he had a lot of past impressions and he had done his meditations earlier, he did his meditation and went within, and he attained Sadh Gati.

Earlier, the satsangis used to use their powers. Whenever, with their practices, they would get mystical powers, they would start revealing those and they would start wasting their powers.

Now the Naam — the power of Naam — was supposed to be used for going back to God Almighty, and that wealth was to be used for that passage to God Almighty. But instead, people would frivolously waste it away in this life. The Master started noticing this, and after the time of Guru Arjan Dev Ji, this practice of allowing mystical powers to satsangis stopped.

The Masters, thereafter, collect and accumulate the wealth of Naam of that satsangi and They do not pass on these mystical powers. They just retain all this wealth of Naam. When that satsangi becomes fit — that is, he comes to the Tenth Door — then They hand over that entire collection of wealth, which he has gathered by his meditation, to that satsangi.

That is why, when we sit for meditation, we do so much meditation, we often feel that we have meditated so much and nothing, we are not seeing any progress. Therefore, satsangis often get disappointed that they have meditated for so many years, and they are not getting those powers, or they are not seeing that progress within.

You should do your meditation and be rest assured that whatever Simran you are doing, whatever meditation you are doing, that wealth is being definitely accumulated, and it is with your Master. And when the Master feels that the satsangi is fit, His disciple is fit, He will definitely hand over that wealth.

Like a father, he never hands over the key of his cupboard to his son till he finds that the son has become fit for taking care of that cupboard.

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So, the time is quiet and the atmosphere is good. So, let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk
06 Jan 2025 — Afternoon

If You Do Simran Properly And It Is Repeated, Then You Get Very Quick Progress

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About Bangali Babu, there is another story which is also very nice to hear. Bangali Babu used to go for a walk in the evening, and he used to walk generally for an hour or so.

Once it so happened that, while he had gone for a walk, he started doing his Simran, and he got so engrossed in the Simran that he completely forgot about where he was walking — and everything else — and he kept doing his Simran. That way, he went from one city — from Beas to Jalandhar — which is more than ten kilometers away.

He finally got a little conscious about where he was, because he saw different lights and he felt that he had entered some city. When he saw all that, he realized that he had gone to a different place. Then, he inquired there as to which place that was, and someone told him then, “It is Jalandhar.” He asked him, “Where have you come from?”

He said, "No, I was just walking. I walked from Beas.”

That person said, “It is quite far off. So, if you have to go back, you can take a train and go back.”

But then, Bangali Babu said, “No, I came walking, so I'll return walking.” That was almost midnight by then. He again started walking and reached in the early morning. He came back to Beas.

When the Simran gets perfected, one becomes very engrossed in that Simran, and it automatically starts — the repetition becomes automatic.

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Once with me, it so happened that, in between, after I had developed a good practice of doing Simran, somehow, in the middle years, that practice reduced, and I was not doing so much Simran. I had gone for a brief period to Bombay to the residence of Mr. R. R. Singh. Mr. R. R. Singh himself was a Sadhu. He had reached that level.

R. R. Singh had been initiated by Charan Singh Ji Maharaj. However, throughout his life, he spent time with Somanath Baba Ji. He had great love and affection for Somanath Baba Ji. He would attend all His Satsangs and go to the programs.

He used to always walk from Dadar, where he used to stay, to Worli, where the hall was. That was also around four kilometers. He used to always walk and do Simran there —always walk to the hall and come back.

Whenever he would know that Somanath Baba Ji's turban was being tied, he would immediately say, "Chaliye*. Let us get ready and let us leave fast."

** Hindi for 'Let's go."*

I had gone there to stay for some time. Now, in Dadar, he had a very small room, which was around ten feet by ten feet. In that, there was his kitchen that we used to sleep in, and he also had a small business of betel leaves. He used to distribute betel leaves. These betel leaves would be brought from Madhya Pradesh — and these were Varanasi paans— betel leaves.

Almost seven containers would come — seven boxes of these paans — would come. Then we had to sort out each paan, each betel leaf, because there were some betel leaves which were rotted inside. Some would be fresh; some would be whole. So, we had to sort out all the betel leaves.

Four of us were there, so we used to sit there and do this sorting. While we did this, he used to sit and he used to say, "With each betel leaf that you check, you have to do your Simran." So, each betel leaf we would sort, we kept doing our Simran. And that was a very good practice. But many times, the mind could go out somewhere else, and as soon as the mind went somewhere else, he would immediately point out, "Your mind has gone somewhere else." So again, with four of us, if he told one person, the other people would also get the message. They would also start properly doing their Simran.

This practice was so strong when we did this Simran. Then later — about a month or a month and a half had passed — when we started walking from Dadar to Worli, while walking, when we started doing Simran, the retraction of the soul would start, and we would lose the sensation in our feet.

So, we used to walk, and when we did Simran, the attention of the soul would start retracting and the feet would start becoming numb. We would then find it difficult to walk. We had to stop and then look around, look at the cars, or try to distract ourselves so that we would get that sensation back in the feet, and then again continue and start doing Simran.

The point of telling you all this is that Simran is of a very high order. If you do Simran properly and it is repeated, then you get very quick progress. On this Path, there is nothing like a fixed time that you have to spend. If you have love and affection and you are doing this Simran properly, you can quickly ascend to the higher levels.

You have to work towards perfecting your Simran. When we initially start doing our Simran, we have to repeat it in the mind with the help of our tongue, or in the mind. We have to forcefully repeat it. But later, the mind starts doing the Simran itself, and that becomes automatic. So, when your Simran starts becoming automatic, then you will realize that you have perfected your Simran. Then it will start happening on its own.

So, in all the practices, we should focus and give the highest importance to Simran. Till we have manifested the Radiant Form of the Master within, or till the Simran becomes automatic within, till then, we should spend all our energies to perfecting that Simran — to repeating it fast.

Therefore, we should spend time in perfecting our Simran first. All other practices can be kept aside till we actually, perfectly, do the Simran.

Kabir Sahib also says, “You should do your Simran. By doing Simran, you will get peace of mind. And by doing Simran, you will be able to go back to your God Almighty.” Because when we do our Simran, we are cleansing our mind, and we are getting rid of the deeds which are covering our mind. And as the mind becomes purer, then the Path opens up for us to go within.

Simran is of a very high order, and whatever we do 'simran' of, we start manifesting in that form. If we start doing simran of the world outside, then we will start becoming a part of that world. And if we do Simran of God Almighty, of our Satguru, then we will start manifesting Him within.

The Saints have observed that we always think of this world. We have continuously repeating thoughts of this world, and when we keep repeating thoughts of this world, we start contemplating about this world in our faculty of contemplation also. They have observed this, and therefore, They have given us the practice of doing Simran and

Dhyan. By doing Simran, we are then starting to repeat the Holy Names, and in that remembrance, we start contemplating on the form of the Master within. And that is how we are able to cut out our thoughts, which are now scattered in this world, towards Simran — and then, towards our Master and God Almighty.

Kabir Sahib has also said, “Like the mind is colored in the thoughts of this world, like that, if it starts getting colored in the thoughts of God Almighty, then it will also manifest God Almighty.”

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

18

SATSANG
06 Jan 2025 — Afternoon

If There Is One True Selfless Person Who Takes Care And Gives To You Selflessly, It Is The Master — There Is Nobody Else

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The paathi sings the Bani of Swami Ji Maharaj...

Guru charan pakad drud bhaai,
Guru ka sang karo banaai.
Guru charan pakad drud bhaai,
Guru ka sang karo banaai.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. These Banis of Swami Ji Maharaj have been written in very simple language, so all the Hindi speaking people can very easily understand this.

In Sant Mat, at the first stage, we have to do gurubhakti — or the devotion of the Master. After that, in the next stage, you have to do devotion of Naam.

In gurubhakti, one has to do the three practices that the Masters tell us, which are Satsang, seva, and Bhajan Simran. That is the devotion of the Guru.

So, one has to do the devotion of the Master by Satsang, seva, and Bhajan Simran. When one perfects that Bhajan Simran, he manifests the Master within. Only after the Master is manifested within, with His Grace, is the Naam manifested. And only after that, one can start the devotion of Naam.

Once, with the Grace of the Master, that Naam is manifested, then the soul ascends towards God Almighty with the support of Naam. The Master is always there, handholding that disciple, or that jiva. Once we have manifested the Radiant Form of the Master within, the course of doing Simran is over. After that, when we see the Radiant Form of the Master and we listen to the Holy Sound Current, all our karmas are redeemed.

Once the Naam is manifested, then the soul ascends further up on the support of Naam. So, it is very important to first please the Master. To get the pleasure of the Master, we have to follow His Teachings and manifest Him.

Swami Ji Maharaj says, "You have to hold the feet of the Master in a very steadfast manner. Then you will be able to ascend further up." Now, when He says this, He doesn't mean the outward physical feet of the Master. What is referred to as the 'feet of the Master' are the Holy Sound Currents and the Light that we see within. Those are referred to as the 'feet of the Master'. So, we have to hold and manifest those steadfast within us. Then we will be able to rise further.

Tulsi Sahib has also said, "One has to manifest the Light and the Sound of Naam within." Earlier, Tulsi Sahib — before he took to Sant Mat — he used to do the devotion of Ram as Tulsi Das. Later, as Tulsi Sahib, he got a Master called Ugra Das Ji, and He initiated him —He initiated him on the path of Sant Mat. And thereafter, Tulsi Sahib did this practice and became a fully attained Saint.

Tulsi Sahib, in His Bani, has also talked about Ram, and He has said, "This Ram, who is known in the scriptures — in the epic Ramayana, and in the scriptures — he was not aware of that Naam. This Ram was able to only get the salvation of one woman. But that Naam, which is within — that Holy Sound Current — that has given salvation to so many millions of people before Ram and will continue to give salvation to people after that."

Therefore, the Saints, when They refer to Ram, it is the 'Ram reference' of Naam. This Ram which we talk about in the epic, in the scriptures, this Ram was also in the bondage of karmas. As a result of his karmas only, he had to go into exile for fourteen years. And because of his karmas only, he had to go through a lot of difficulties during that exile.

Earlier, Tulsi Das had attempted to write this. He had written Ghat Ramayana, which is on the path of Sant Mat. But a lot of people — the orthodox society — called it blasphemy at that time, and they even ventured out to kill Him. So, He set aside that disclosure of the Ghat Ramayana, and instead, He wrote Ram Charitramanas. Then, to publish that Ghat Ramayana, He had to take rebirth as Tulsi Sahib.

Therefore, the 'feet of the Master' — as is referred in the Bani —are the different Lights that are there, the different all-pervasive Lights that are there, in the higher planes. We have to hold on steadfast to those Lights, and not the 'feet', as one would understand the physical feet of the Master.

Masters do not like people touching Their feet. When I used to take different disciples from here, from Andhra and Karnataka, and we would go and attend programs of Sant Ji, in that queue, there was hardly half a minute that one would have to get that Darshan. In that half a minute, people would go and touch His feet, and then that line would continue. Sant Ji used to get very annoyed, and He used to often remark to me, "Why don't you train these people before they come? Because they hardly get any time to meet. And in that very little time also, they spend it seeing the ground instead of seeing my eyes." He used to often remark to me and admonish me for doing that. But I used to keep telling Him, "I inform everyone beforehand, but they are so habituated to doing this that they end up bending down and seeing the floor."

Once, Sawan Singh Ji Maharaj was sitting, and Parshad was being distributed. The sevadar was distributing the Parshad and Sawan Singh Ji Maharaj was sitting. One disciple came, he was a well-off disciple. He requested Sawan Singh Ji Maharaj that he be given the Parshad by the hands of Sawan Singh Ji Maharaj Himself.

Sawan Singh Ji Maharaj explained to him, "By touching my hand and giving it, it doesn't become Parshad. I have cast my vision on that Parshad, and by that, it has been converted into Parshad. It is always in the eyes of the Master, and that is why that is Parshad. If I take it and just give it by hand, it doesn't make it a Parshad."

There is a lot of difference between hands and eyes. With the eyes, through the eyes, God Almighty is seeing through the eyes of the Saints. It is the Satguru within Who is seeing through the eyes of the Master. And it is He Who is giving that vision and blessing that Parshad. So, there is a huge difference between when They see and give it, and when They are just giving it by the hand.

The Masters say, "When you go to a Master and you meet a Master, you should look into His eyes, and you can look at His forehead. The reflection of God Almighty, or His Satguru, is through His eyes and His forehead. That is where They are able to exchange the karmas of the people who are seeking His blessings. That's how He takes the karmas — through seeing that disciple.

But outwardly people, who are not true Saints, they don't understand all this. They prefer to be bowed down to for their own ego, and for that kind of a ritual that they like to create. They are happy in making people bow down to them. But True Saints don't indulge in these kinds of things.

These outwardly, so-to-speak gurus, they prefer that people touch their feet and they bow down. That is like an egoistic gratification that they get from there. This has

become a kind of a convention or kind of a practice. That is why people bow down by default. They bow down at the feet.

During the year, we have one day which is called 'Guru Purnima'. That is the day on which people worship their master — they worship their guru. And on these days, people go and meet their masters, they bow down to the masters, or they call on the masters at home, and they wash their feet. Then, with that water, they sprinkle it in their house. They do all these kinds of outward rituals. For washing one foot, they are charged fifty-one thousand rupees. Sometimes, it is one lakh — one thousand rupees. So, there is a price to wash the feet. This has just become a practice.

Masters say, "Such kinds of gurus — if they are expecting so much money for just their feet — then for their entire body, they may be having so much expectations."

Guru charan pakad drud bhaai,
Guru ka sang karo banaai.
Guru ka bachan karo aadhaara,
Guru darsh niharo saara.

Swami Ji Maharaj says, "Get so intoxicated in the love and affection of your Master. Get so lost in that devotion that everywhere you look, you see your Master. In the trees also, you see the Master. In every aspect that we can see with these physical eyes, we see the Master around us."

This is a stage we all pass when we do the devotion of the Master. We have to aspire to come to this stage, where we have such unfailing love and intoxication for the Master that every tree that we see, we see the Master in that. Every animal that we see, we see the Master in that. So, for us, it is only the Master and His Form that is there, all-pervasive and around us.

When a disciple comes to a stage like this, then the Master is not far away. He is very much a part of that disciple.

Guru ka bachan karo aadhaara,
Guru darsh niharo saara,
Guru ki gati agam apaara,
Guru astui karo sanvaara.

Swami Ji Maharaj says, "It is not possible to fathom the Master and His ways. It is impossible to fully comprehend and praise the Master. It is limitless praise or importance that the Master has." Because the Master has pleased God Almighty. He has sacrificed this world, and all the attachments in this world, and He has pleased

God Almighty. He has manifested God Almighty, such that God Almighty is very keen to please that Master. Even the small things that the Master does, those are things that God Almighty does for Him.

So, They are loved ones of God Almighty. And if They want, They can even change the Pralabdh.

Guru ki gati agam apaara,
Guru astuti karo sanvaara,
Guru raakho hirde maaheen,
To mite kaal parchhaahee.

Swami Ji Maharaj says, "You make the Master reside in your heart, such that, when you close your eyes, you see Him within. And when you open your eyes, you see Him outside. When you do this, then all the shadows of Kal, and this going back and forth in the ocean of life and death, all that comes to an end." Because the Masters have Themselves done a lot of sacrifice. They have sacrificed everything, all the attachments, and They have become the loved ones of God Almighty.

For the Masters, They loved Their Masters. For Them, They have prioritized everything towards Their Master — and the world comes after that. That importance They have given to Their Master.

If we see the Banis, so many Banis written by Sant Ji, He has, in all the Banis, talked about the limitless love for His Master Kirpal. That oozes from each and every Bani of Sant Ji.

Guru raakho hirde maahee,
To mite kaal parchhaahee,
Bhogon ki aasa tyaago,
Mansa taj jag se bhaago.

He says, "You sacrifice all the luxuries and all the distractions of this world, and focus your attention towards your Master. Because it is these luxuries in this life, and it is all the distractions of this world outside, which are keeping you away from your devotion towards your Master."

All the Masters, if we see Their lives, They all have had sufficient incomes, or They have had a good livelihood. Despite that, They have always sacrificed all of that for the devotion of Their Master.

If we see Jaimal Singh Ji Maharaj, He also used to get His pension. He had enough income to support Himself. But He chose to take that pension money, which He would receive once a month, and from that, He would purchase five kilograms of flour and prepare rotis and hang the rotis on two baskets in His tent. Then, He would survive on those rotis in those two baskets throughout the month.

We see He had enough income. It is not that He could not have more luxuries set out for Himself. But He chose to stay the way He stayed and do the devotion of His Master.

Even Sawan Singh Ji Maharaj, He did His duties. After He would work the whole day, he had made a bairagan, and He would stand in that bairagan and do His meditations. It is such a great penance that He did — and so much sacrifice that They all did.

Swami Ji Maharaj Himself sat in a dark room for eighteen years, and He survived on one roti and did His meditations. He came from a very wealthy family. His father was a moneylender to most of the industrialists and developers in Agra. So, they had a lot of wealth. But He chose to stay like this and do His devotion. He sacrificed everything else.

Therefore, He says, "You leave your desires and wishes for this world, because this world is a deception. It deceives us, and it takes away that precious time. So, you leave all of this and take towards devotion."

Bhogon ki aasa tyaago,
Mansa taj jag se bhaago,
Aasa guru shabad lagaao,
Mansa guru pad mein laao.

He says, "Instead of the worldly desires, you have the desire to meet your Master. You have the wish and desire to stay focused on the Eye Center to manifest that Radiant Form of the Master within. If you are in that state where you desire the Master, then all these worldly things will not disturb you."

Aasa guru shabad lagaao,
Mansa guru pad mein laao,
Aasa aur mansa modi,
Man indri guru mein jodi.

He says, "You curb your desires and your wishes for this world, and instead, direct them in the wish and desire and in the prayer that the Master will manifest within, sooner than later."

Aasa aur mansa modi,
Man indri guru mein jodi,
Din raat rahe guru dhyaana,
Guru bin koi aur na jaana.

In His Bani, we can see how much love and affection He has for His Master. In each statement He is making, in each word that He takes, it is in the love of the Master. He says, "Where you have the contemplation of the world, you should convert that into contemplation of the Master."

You should have the Dhyan of the Master instead of the dhyan of the world. And where you have the wishes, or desires that swell up for this world, there you should have the Simran. If you have the Simran there, where you have otherwise impulses and wishes for this world, and you have the contemplation of the Master, then you will be able to manifest Him.

The gurumukhs, that is how they are in the remembrance of their Master, day and night. Throughout, they are contemplating their Master and doing the Simran of their Master. So, how should your love be for the Master?

Sant Ji used to often say this, "It should be such that, if you forget the Master for a second, then you should feel that you have wasted about fifty years of your life. That is how you should be so intense in your love for the Master."

Now, you look at us, how we are loving our Masters. For several years, we don't remember Them —let alone, the contemplation of the Master. We don't even remember the Masters in our lives.

How do we love our Master? If someone has a stomachache, he immediately calls the Master, and he says, "I have a stomachache."

Then the Master tells him, "Why don't you go and show the doctor?

He says, "No, no, no, You are God Almighty. You should cure me."

So, for him, it's okay if the Master has that stomachache and assumes that stomachache from the disciple. So long as he is okay, he is fine. That is how we look at our love for the Master.

Such are some of the disciples. In front of their selfish interest, how will they ever understand love of the Master?

Din raat rahe guru dhyaana,
Guru bin koi aur na jaana,
Guru swaans giraas na bisare,
Tu pal pal ga guru jas re.

Swami Ji Maharaj says, "How should you have love for your Master? You should love Him with every breath that you take, and with every morsel that you eat. You should constantly be in love with Him."

While walking, we can do the Simran. If we do Simran, or we contemplate on the Master, it is the same thing. It is the devotion of the Master. If we are walking, we should do Simran — or if we are eating or doing any other thing. If we are constantly doing that, and we are constantly in the remembrance of the Master or doing our Simran, then success is not far away. That disciple will definitely get the Grace of the Master.

Guru swaans giraas na bisare,
Tu pal pal ga guru jas re,
Guru hain hithkaari tere,
Guru bin koi mitr na hai re.

Swami Ji Maharaj says, "If there is someone who is your true friend, and someone who truly loves you, it is your Master."

We may say, "We have a big family. We have three, four children, and those children have sons, and we have grandchildren. We have such a large family. All of these people are our well-wishers. Everyone loves us." But that is not true, because all those relations are built on karmas, and it is only because of the karmas that that relation is going to continue, or sustain, or stop. And it is only associated with the body and not the soul.

That true relation is only of the Master Who, at the time of initiation, holds the hand of the soul, and doesn't leave that hand till He has the soul in the lap of God Almighty. All other relationships come to an end with the karmas, and at the time of death, all the relationships are set aside. It is only the Master Who continues in His relationship, even beyond death.

He comes at the time of death. He doesn't allow the angels of death to take that soul. And there, He gives the Darshan, and He takes that soul to higher levels, and keeps it in those higher levels. Even there, the Master doesn't leave the soul. He is always there with the soul. And there, He always stays with us. At each level, as the soul

ascends to God Almighty, He handholds the soul till He takes that soul back in the lap of God Almighty.

Now, you decide who is your real relation? Is it the Master, Who takes care of that soul? Or is it all the other relations who are there for a few days, and who will leave us at the time of death?

For such times that we have wealth, or we have good strength to take care of our families, and good status —for such times only — all our relationships will look up to us. If these are not there with us, then those relations also don't look up to us.

If the person becomes poor for any reason, or he becomes ill, then people are not even willing to keep him at home.

We can see that, it is very evident. Because it is visible in so many old people that are there. Those people who have sacrificed everything in their life for these relations, in this stage, they are unable to fend for themselves, they are not able to get two square meals, no one is willing to give them proper shelter. So there, even the dear ones and the children, they are not willing to take care of their parents. They would rather give a few rupees and have their parents stay in old age homes.

Swami Ji Maharaj therefore says, "If there is someone who really is a well-wisher, who loves you and takes care of you — not only here, but after death, he takes care of you at the higher levels also — it is only the Master."

Now, if we don't understand this reality and we hold onto this world and all the relationships, then it is very disappointing at the end to see all these relationships leaving us.

Guru hain hithkaari tere,
Guru bin koi mitr na hai re,
Guru phand chhudaven jam ke,
Guru marm lakhaaven sam ke.

He says "The Masters protect us through every pitfall and at every deception of Kal. The Masters are always there to protect us, provided we have love and affection towards Them."

If there is one true selfless person who takes care and gives to you selflessly, it is the Master. There is nobody else.

Bhaujal se paar utaaren,

Chhin chhin mein tujhe sanvaaren,
Jyon nij anda seve kachha,
Tyon guru raakhain teri pachha.

Swami Ji Maharaj says, "How does the Master love you? His love is like the love that a turtle has for its eggs." The turtle is a very unique animal. If you see, it lays eggs on land — it lays eggs on the beach and it covers the eggs with sand — and then goes back in the sea. There, it goes about its routine. It eats food, it saves itself from predators, but at all times — at each second — its attention is on those eggs. And if, even for a second that attention waivers, then those eggs get spoiled.

In the same way, the Master, wherever He is, His attention is always on the disciple. And with that attention, He saves the disciple and gives protection.

Guru sam aur nahi ko rakshak,
Kul kutumb sab jaano takshak.

He says in this Bani now, "If there is some true protector, if there is someone who really protects you, it is the Master. And the others, all the other relationships, they are like Takshak, or like snakes. At some point or the other, they will definitely bite." For those relationships, we spend our lives and we waste this precious opportunity. And for the karmas that we build up in order to have those relationships, we have to go to hell to suffer the consequences.

Ta te guru ko kabhi na chhodo,
Kanak kaamini se man modo.

Swami Ji Maharaj says, "Never leave the Guru. Stop your pursuit, first for money; and second, woman. You stop your pursuit for these, and instead, hold the hand of the Guru."

If we have a lot of possessions and wealth, then that also is a problem. Because wealth is Maya, and Maya will not sit quiet. She will always use her deception — and she will waver your contemplation. Whoever has a lot of wealth is also going to find it difficult to do that devotion of the Master.

Guru ki bhakti sada sukh-daai,
Guru bin man buddhi bhi dukh-daai.

He says, "The devotion of the Master is what will give you pleasure, and what will give you peace. All the other pulls in this world will create anxiety. They will create trouble for you."

Guru vishwaash chitth mein daro,
Guru parsaad jagat se taro.

He says, "You do the devotion of the Master, and with His Parshad, you go beyond this ocean of life and death."

Now, by Parshad, it is not the Parshad that we get to eat. Parshad is to leave, is to sacrifice, all the attachments in this world, and to work towards going to the upper realms. Those practices, which will take you to the higher realms, they will get you the salvation.

Maan moh mad guru sab haren,
Kaam krodh bhi tujh se daren.

By doing devotion and doing those practices, we will not get swayed by all the attachments here, and we will always have the hand of our Guru upon us.

Lobh lahar sab dein nikaari,
Maaya mamata baazi haari.

With the devotion of the Guru, even the greed, which is driving us, that also leaves us. And Maya, who is troubling us, she also accepts defeat.

Tujh se jeet sake nahi koi,
Guru ka bal jo man mein hoy.
Guru se paave naam rasaayan,
Ghat se bhaage trishna daayan.
Guru charnaamrit guru parshaadi,
Preet sahit le mite upaadhi.
Guru pai tan man dono vaaro,
Hirde mein guru roop nihaaro.
Guru hain daata guru hain daani,
Guru aaraadho chhin chhin praani.
Sat-purush satnaam guru hain,
Alakh roop aur agam guru hain.
Radhasoami guru ka naam,
Nij pad paaye karo bisraam.

He says, "You continue to do your devotion of the Master, and you rise and ascend up to God Almighty — plane by plane, you go up, till you reach Anaami, and you reach your True Home. There, your real family awaits you. That is your real family, who are waiting for you there. It is not all these relations which we have tied ourselves with in

this world. These relations are like travelers. They are fellow travelers. They will be there for some time, and then everyone will depart in their own ways." So, these are not permanent. Your true family is in Anaami. You do that devotion of Master, and you reach your True Home.

Radhasoami guru ka naam,
Nij pad paaye karo bisraam,
Guru sab vidhi hain antarjaami,
Gaavo dhyaavo radhasoami.

Radhaswami.

19

Meditation Talk
07 Jan 2025 — Morning

Where The Love Is Without Any Form Or Traits Of Lust, That Is Anuraag, Or Unfailing Love For The Master

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At the time of Kabir Sahib, Dhani Dharam Das was one of His key disciples, and He had written the Anurag Sagar on that. Like that, with Tulsi Sahib, there was one Hriday, who was a yadav.

Hriday, like Dhani Dharam Das, they were gurumukh disciples. Hriday was the only person who had been initiated in his family. when, for the first time, his soul went within, he could not stand the kind of Light within. It was so all-pervasive that he could not stand it and he started shuttering all over.

Now, his wife observed him while he was sitting in meditation. His wife saw that his full body was shaking, and she felt that he had been taken over by some ghost, or something like that. So, his wife ran to the neighbors, and she told them of this. Then one boy from there went to call the maulvi of that village, who was staying at the outskirts of the village. Once the maulvi came, then they started all the kinds of rituals on Hriday, who was sitting, engrossed in his meditation.

Hearing the noise, a few other neighbors also came. There were like fifteen, twenty people, who were observing all these rituals being done.

Meanwhile, Hriday got out of his meditation, and when he opened his eyes, he was shocked to see about fifteen, twenty people staring and watching what was happening. So, he asked his wife, "Why have you called such a large gathering in the house?"

Then his wife said, "You know, you had been taken over by a ghost, and we just got rid of the ghost. That is how you have come to normalcy."

We have seen, even in Somanath Baba Ji's time, there were two, three disciples, who, when they would go within and when they got the shock of Naam inside, they would fall over — Christopher has also seen — they would just fall down when that happened.

So, this happens. We even saw that R. R. Singh also used to fall like this in Satsangs. In Satsang only, he would fall like this.

After this happened, after this incident, then Hriday started sitting in a room and locking himself in and then sitting for meditation.

* * *

There was a gurumukh and he was a great disciple of Tulsi Sahib. To explain this Path to him, Tulsi Sahib had written the Ghat Ramayana.

In that Ghat Ramayana, it is the questions and answers between Hriday and Tulsi Sahib. Hriday has asked several questions, and Tulsi Sahib has explained it. All that is documented in Ghat Ramayana.

Ghat means 'body'. So, Ghat Ramayana is talking about all the inner things — and right from the body, up to Sach Khand, He has explained everything.

Ramayana — 'yan' means 'singing praise of'— so, it is 'singing praise of Rama'. Ramayana, which is the epic, that talks about Rama, the king; and Ghat Ramayana is talking about the inner reality up to Sach Khand.

Kabir Sahib has also explained to Dhani Dharam Das, and that is documented as Anurag Sagar. He has talked about the greatness of Love and the pangs of separation to Dhani Dharam Das.

So, this is the difference, when we love someone and there is an element of the physique or lust, then that is a different type of love. And where the love is without any form or trace of lust or any other attachment, then it is 'anuraag', or it is the 'unfailing love for the Master'.

That love for the Master is completely selfless, and there is no selfish interest there. There is nothing to ask in that — it is pure Love. That is a love that develops within by the Grace of the Master only.

In vairag, there is sacrifice. There is surrender. And there is completely selfless love. That love is referred by the Saints, and Kabir Sahib has written a complete book on it, which is called 'Anurag Sagar'.

In that book, Kabir Sahib has talked about this entire creation — how it came into being, how Kal came into being, and about this, the entire Path. All that was explained to Dhani Dharam Das, and that's all contained in this book.

Mahatmas explain that there are two 'Gods'. One is the God of all the Saints; and then there is the 'God' who all the other worldly people believe in. For worldly people, 'God' is Kal. And for Saints, God is Dayal.

* * *

Kehar Singh and Sawan Singh Ji Maharaj were friends, and they were office colleagues. One day, while they were working in the evening, Kehar Singh finished his work, and Sawan Singh Ji was continuing to work. Kehar Singh told Sawan Singh Ji, "Let's leave. Work is done."

Sawan Singh Ji told him, "No, my work is still not finished. I have to complete it."

Kehar Singh told him, "Leave it now. God will do it for you."

Then Sawan Singh Ji asked him, "Which God?"

So, that put a question and doubt in the mind of Kehar Singh, because he always thought there is only one God. Now that Sawan Singh Ji had mentioned 'which God', he had a doubt in his mind.

So, there was this doubt in Kehar Singh. He didn't say anything, but later, when they went home, and after his dinner, he kept thinking about this. This was playing on his mind as to why did Sawan Singh Ji say that there are more than one God? And both of them were initiates of Jaimal Singh Ji Maharaj.

In that same thought, he went to sleep, and when he went to sleep, Jaimal Singh Ji Maharaj appeared in his dreams. He explained, "Yes, indeed, there are two Gods. The 'God' of all the worldly people, they understand Kal as their God and they treat him as God. The other is Dayal, Who is the God Almighty, and He is the God that all the Masters talk about."

The next day, when they met, Sawan Singh Ji Maharaj asked Kehar Singh, "Did you resolve your doubt, or do you still have a doubt?"

He said, "No, no. Last night, Jaimal Singh Ji Maharaj Himself came, and He explained it; that there are, indeed, two Gods — one is Kal, and the other is Dayal." Then Kehar Singh said, "Now I have understood. There is no need to explain it."

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

20

Meditation Talk
07 Jan 2025 — Afternoon

A True Story Of How The Grace Of The Masters Draws In The Souls To Receive The Teachings Of Sant Mat

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This happened at the time of Ravidas Ji. It's not a story; it is an actual incident.

Once a brahmin was going in the early morning for a bath, and the slipper he was wearing, the tongue, that broke off that slipper. So, he searched for a cobbler, and he was looking here and there because he had to hurry and rush for the puja.

Ravidas Ji was just opening His shop at that time, and that brahmin came to Him and he asked Him to repair that slipper. He said, "It's broken. If you can just quickly fix it."

Ravidas Ji told him, "Please wait for two minutes. I'll just quickly clean up the place and then I will do this job."

That brahmin got annoyed when Ravidas Ji told him that it's going to take five minutes. He started scolding Him, and he said, "You do this fast, because I'm getting late for the puja."

When he was shouting like that, then Ravidas Ji said, "Okay, never mind. You give me the chappal. I'll get it repaired."

He took the chappal and He put a nail in it, and stitched it up, and repaired it, and gave that back to the brahmin. Then Ravidas Ji asked the brahmin where he was headed.

The brahmin told him, "Don't you know? I'm going for my bath in the Ganges."

Then Ravidas Ji told him, "Okay, if you're going to the Ganges, please do me a favor." He gave him half a paisa.

In those days, currency had a lot of value. Half a paisa was a copper coin, and that was in currency.

So, He gave him half a paisa, and He said, “You please make the offering to the Ganges. Please offer this from my side.”

The brahmin tied that half paisa to his dhoti, and then he went for his bath. While taking his bath, he remembered that Ravidas had given him that half paisa. So, when he was bathing, he untied that knot and took out that half paisa and he threw it in the river — a little at a distance — saying, “This is from Ravidas.”

The hand of Ganges came out to receive that half paisa, and she accepted that half paisa and that hand went inside. Then the hand reemerged with a beautiful bracelet.

So, that hand reappeared with that beautiful diamond bracelet, and then that hand came closer to the brahmin and offered that bracelet to the brahmin. The brahmin saw that it was, indeed, a very beautiful and priceless bracelet, and he quickly took it.

Now, while returning, he thought, “If I go the same way I came, then I'll have to cross paths with Ravidas. And he may ask me what happened.” So, he chose to go by another road.

He went home, and he saw that bracelet, and he felt, “I'll make the offering of this bracelet to the king who will give me a good price. With that money then, I can get my daughter married, and our poverty will also be addressed.”

After a while, he took that bracelet to the king. The court was in session and the brahmin went there and offered that bracelet to the king. He requested that he was in need of some money, and if the king could pay him some money, that would help him. In exchange, he was offering this bracelet to the king.

So, the king called the queen, and when the queen came, she saw that bracelet and she was amazed, because she had never seen such a beautiful bracelet before. When she saw the bracelet, she told the king, “Okay, you tell him to bring me another one. And once he gets the other one, we’ll pay him for both.”

The brahmin told the king, “Look, I have only one bracelet. I don't have two.”

But the king refused to accept that. He said, “These bracelets are always made in pairs. There must be another bracelet like this. I'm giving you seven days’ time. If you don't get me the other bracelet, then I will hang you!”

The brahmin was very very scared now. He felt, “I had gone for money, and now I've got the noose around my neck.” So, he then was thinking, what to do?

Five days past by like this. Then there were only two days before that sentence, and he felt, “Maybe, I think I should go back to Ravidas. Maybe he can help me.”

So, he went and pleaded at the feet of Ravidas. He said, “I have made a mistake. Last time, when I came, you made an offering to the Ganges, and I made it. And in turn, the Ganges offered a beautiful bracelet. I stole that bracelet, because it rightfully belonged to you. But then I stole it, thinking that I'll get some money in exchange for that. But instead of getting the money, now I have this sentence where, if I don't get another bracelet, then I will be hanged. Please help me.”

Then Ravidas Ji told him, “You are a pundit, and you should not be unscrupulous like this. You should follow ethics. You should have come and told me that you have got a bracelet and that you wanted it. I would have allowed you to keep it.”

Then Ravidas Ji said, “Okay, never mind.” He took out another half paisa. and there was this utensil — which is called katora* — and he put that half paisa in the katora. He said, “If the heart is pure, then even in this katora, there is the Ganges.” It was offered to the Ganges in that utensil. And as He offered it, again, the hand appeared, and the second bracelet came out. Then Ravidas Ji offered that bracelet to the brahmin. The brahmin took it and went back to the king.

* *A bowl*

When he offered that second bracelet, then the king told the brahmin, “Okay, brahmin, you tell me one thing. These bracelets do not belong to this world. We have never seen something like this here. Why don't you tell me the truth? Where have you got these from?”

Then the brahmin told him, he told him the truth. He related the entire thing. And he told the king, “Look, in His katora, there may be so many hands and so many bracelets. But now, frankly, I don't want any money. I don't want anything to do with this. You just relieve me from here and I will go and surrender to Ravidas Ji. I will go there. So, I don't want anything now.”

When the king heard this, he felt, “Such great Godmen are present in my kingdom, in my city, and I am not even aware of that.” So, he got a chariot set up, and he and the queen and the others, and that brahmin, all of them went to meet Ravidas.

This is a true story that has happened — a true incident that has happened at the time of Ravidas Ji — and this has actually happened.

* * *

So, the time is good and the atmosphere is quiet. Let us also get in connection with Simran and Dhyan.

21

SATSANG
07 Jan 2025 — Afternoon

Whatever Is Predestined, That Is Bound To Happen, And You Cannot Change That

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The paathi sings the Bani of Sant Surdas Ji...

Karam gati tarai naahi tare,
Karam gati tarai naahi tare.

This is the Bani of Surdas. Both Surdas and Tulsi Das had gone to Ugra Das, and they were initiated by Ugra Das. Surdas was not blind from the beginning, from birth. Tulsi Das was a Ram Bhakt and Surdas was a Krishna Bhakt. He was such a great devotee of Krishna that when he would sing the bhajans of Krishna, Krishna would manifest in the form of a small baby, and he would dance to those songs.

He was born in a brahmin family, and at the age of around sixteen, he took to spirituality. He was in Mathura. There in Mathura and Vrindavan, in the mountains, he went in the jungle, he made a hut, and he was doing his devotion there.

He used to do the devotion of Krishna, and he would eat only one meal. He would go and ask for alms to various houses. If someone gave him one or two alms, he had enough food for the day — he would not go to the third house. That would be enough, because he would only take that much which was required for the day. He would cook that one meal, and after that, the whole day, he spent in the devotion of Krishna.

Once it so happened that he went to a house and there was a beautiful girl who gave him food, and she placed some food in his bag. He was only sixteen years old, and he was in his innocence. So, that image of that girl became very fastidious in his mind.

When he came home, he prepared his food. After that, when he sat for the devotion of Krishna, that image of that girl kept playing in his mind. When he sat for meditation, he immediately got the image and contemplation of that woman. He tried to dispel the distraction. Then, after five, ten minutes, when he would sit again, again that

image started playing on his mind. Then he realized that it was this problem of his eyes, which were causing this distraction.

He got very frustrated with himself, and he felt, “This is a distraction done by the eyes, and that is keeping me away from the image of Krishna.” So, he went to the market and purchased two large needles, which were used to sew gunny sacks. He brought two of them. Then, he pierced his eyes — both his eyes — with those needles. He said, “If these don't remain — if the eyes don't remain — then nothing can distract me.” That way, he removed his own eyes, and after that, he became blind.

So, he was not blind by birth. He made himself blind like that. Then, such was his devotion that, when he would walk and if he would stray from the path, then Krishna would come himself in the form of a seven-year-old or ten-year-old, and handhold Surdas and bring him back on his path.

He would come and always bring Surdas back. If there was some impediment on the way, some well in which Surdas would possibly fall, or some thorns, that boy — who was Krishna — he would bring him back on the path.

Surdas used to keep thinking, “Who is this boy who brings me back again and again and holds my hand?” Once he decided, and when that boy came and held his hand, Surdas also caught that boy's hand.

He caught that boy's hand, and he asked him who he was. Then, that boy said, “I am here to help you. I'm your help.”

But then he said, “No, you tell me the truth. Who are you?”

That boy then freed his hand from Surdas's grip, and he ran away. Surdas said, “You have run away from me and holding my hand, but you will have a problem when I stop holding you in my heart.”

He was very pure, and in this devotion of Krishna also, he was able to ascend to the eighth level and leave all the nine doors of the body and come to the Tenth. He was very pure, and that is why Ugra Das also gave him initiation. Because, otherwise, in Sant Mat, a blind person is not given initiation. So here, since the soul had already gone within, that is why Ugra Das gave him initiation.

Both Tulsi Das and Surdas were friends, and both of them were initiates of Ugra Das.

This is His Bani, and He says, “Whatever is predestined, that is bound to happen, and you cannot change that.”

In the scriptures and in Sant Mat, and in the holy books, there are three types of karmas that have been recorded. One is Kriyaman. The second is Pralabdh. And the third is Sanchit.

Somanath Baba Ji, however, used to also say, "There are the fourth type of karmas, which are called 'Agamya karmas'." These are karmas which are created by the thought. If we think about something — we have a very profound thought about doing something, or about a particular thing to do — then we build those karmas, and those karmas have an effect on the mind.

These three karmas, first is the Kriyaman karma. From the time of birth to the time of death, whatever actions we do, those are the Kriyaman karmas. Whatever deeds we do, those are the Kriyaman karmas.

The Pralabdh karmas are the karmas from our previous lives which this body is cast on. So, whatever we have, this body and this life span, that is cast on the Pralabdh karmas of our earlier lives.

Sanchit karmas are the store of karmas. In each life, when we do our deeds, there are a lot of deeds which are not redeemed in the subsequent life. These deeds are then stored in Brahm by Kal. Because whenever that jiva has less karmas to redeem, then Kal takes those karmas from the Sanchit, and then adds them to the Pralabdh.

For the Kriyaman karmas which we build in this life itself, if we do Satsang or we have Darshan, or we do our meditations, then by doing so, we can redeem the Kriyaman karmas which we have done in this life. But we have to go through the exercise of redeeming the Pralabdh karmas on our body. We have to go through that.

The Sanchit karmas — that is, the store of our karmas in Brahm — when the Master takes the soul beyond Brahm and goes to the Par Brahm, there, even that store of karmas is redeemed.

That is how these are the three types of karmas.

So, Surdas, in this Bani, talks about the Pralabdh karmas, those karmas which are fated for you, those which are preordained for you — nobody can change those karmas.

Kahan vai raahu kahan vai rabi sasi,
Aani sanjog parai.

There is a story, at the time when the seven seas were purified to get various things. When all the seas were churned, then there were fourteen different types of jewels that came out.

It was decided to share these between the gods and the demons, and they were deciding on who was going to get what. So, as a part of this churning, the outcome was also nectar and poison. These were also two things that came out from that churning of the seas. And both the gods and the demons wanted nectar, and they did not want the poison.

So, there was this churning, and then there was the fight for the nectar and the poison. When there was a fight like this, then Vishnu thought, "If the nectar goes to the demons by mistake, then they will become immortal and there will be complete tyranny of the demons. They will be immortal, and there will be a lot of suffering." So, he thought he should intervene. He took the form of a very beautiful lady, and she came and started dancing between the gods and the demons, and everyone was very impressed with this beautiful lady.

She said, "Why are you all fighting? Both of you line up, and I will distribute properly to both of you."

Looking at her — and they all were already in love with her — they all agreed, and she made them sit in two lines. In one line, she made all the gods sit, and in the other line, she made all the demons sit. Then, she took a vessel, like an urn, with two spouts outside, and people did not know that there were two chambers in that vessel.

There were two chambers. On one side, she kept all the nectar. And on the other side, she kept poison. All the demons, the demons and gods, they saw that it was from the same vessel that she was giving to both. So, nobody objected. She used the nectar, which she was giving the gods, and the poison was being given out to the demons.

Now, two of the demons — that is, Rahu and Ketu — were sitting at the end of the line, and they felt that there was some mischief at play. Both of them decided, "Let us go and sit in the row of the gods." So, both of them came, before they were served, in the row of the gods.

Now, Krishna had given the duty to the sun and the moon, "If there is any mischief played by the demons in changing the rows, you have to immediately caution me." So, both of them were on that duty to see that the demons remained in their queues, and the gods remained in their queues.

But these demons very quickly sat there, and as a result, the nectar was served to them. As soon as they got the nectar, the sun and the moon cautioned Krishna immediately, and with his Sudarshana Chakra — with his disk — he beheaded both of them.

When he beheaded both of them, the nectar remained in the upper part of the body, which was the mouth. The heads became immortal, but the bodies perished. For both of them, the bodies died, but the heads became immortal.

Now, they got annoyed with the sun and moon because they had complained, and that is why, every year, they swallow the sun and the moon, which is seen in the form of an eclipse — that is, a solar eclipse and a lunar eclipse. That happens every year.

So, there was no fault of the sun and the moon. It was a duty given to them which they obeyed. But, Surdas says, "They are not beyond the realm of karmas. And because of that, they have to suffer now." And every year, they are chewed by Rahu and Ketu, and they have to undergo this eclipse every year.

Kahan vai raahu, kahan vai rabi sasi,
Aani sanjog parai.
Guru vashist pandit muni gyaani,
Ruchi ruchi lagan dharai.

The second example He gives is of Rishi Vashisht. Now, Vashisht was such a great rishi — he was a Brahmrishi, and he was the human son of Brahma. He had gone to the level of Brahm within. So, he was no ordinary person. He was such a fully attained rishi.

There are two types of rishis, those who go up to the first level, and then those who go up to the Brahm level. Vashisht was up to the Brahm level, and he was the spiritual advisor of the Raghu Kul — or all the family of Rama and Dasharath — that entire princely family. He was the spiritual advisor to them, and he picked the date out for the coronation of Rama to the throne, where Dasharath was the king. That was a very auspicious time taken out, and despite such a great person doing all of that and finding the time, it was the very time that, instead of becoming a king, Rama had to go into exile for fourteen years.

So, Rama had the destiny of going into exile for fourteen years, and as that was preordained, there was no question of him becoming a king and sitting on the throne at that time.

Guru vashist pandit muni gyaani,

Ruchi ruchi lagan dharai.
Thaath maran, siyaa haran raam ban,
Bipati mein bipati pare.

Even that exile was not an ordinary exile, and he had to go through untold difficulties — especially for three years — when his wife, Sita, was abducted by Ravana. He had to go searching for Sita in the jungles and in the mountains. That was also an untold misery that he to go through during this exile.

He had to go through what was preordained for him, even though he was an avatar. Whether one is an avatar or an ordinary person or a god, everyone who takes this form has to go through that Pralabdh, has to go through that destiny.

When Rama killed Bali, he hid behind a tree and he shot an arrow, and that killed Bali. Bali had the boon that, whoever was his adversary, whenever he faces an adversary, half the power of the adversary would become the power of Bali. So, Bali would always vanquish his adversaries — and Rama knew this. Therefore, he had to hide behind a tree, and then he shot an arrow from there.

When Bali fell down and Rama went to him, Bali questioned him, "I had no enmity with you. And yet, you have shot an arrow, and you have killed me. Whatever was my problem, it was a problem between me and my brother. I had nothing against you or to do with you. But you have intervened, and in this way, with deception, you have killed me." Bali asked him, "Why is it that you did this to me?"

Now, Rama had shot that arrow because he was a friend of Sugriva, who was the brother of Bali. Sugriva and Bali had a fight between them, and for the war that was going to come with Ravana, Rama needed an army. That army could be provided by Sugriva. Therefore, he helped Sugriva in killing his brother. That way, he got the friendship of Sugriva.

When Bali was dying, Bali told him, "I had nothing against you. Whatever problem I had was with Sugriva. There was no need for you to do this." Sugriva had said, "Bali is a sinner, and he has done all kinds of bad deeds."

Bali said, "Whatever deeds I have done, I will come back in another life, or I will pay and redeem my deeds. Who are you to settle my deeds like this? Or to decide, or judge on my deeds?"

Then Rama said, "I agree with you, and whatever I have done is a debt that I owe you. In my next avatar, as Krishna, I will come and allow you to redeem this debt."

When that yuga came to an end, and Kali Yuga was about to begin, this entire war took place between the Kauravas and the Pandavas. When the Pandavas won and killed all the Kauravas, after that, Krishna told all the Pandavas, "You go and repent for your sins in the Himalayas, and you perish there." That is how all the Kauravas and the Pandavas perished.

After all of this, Krishna had gone to the jungle, and there he was lying down on a platform. He had placed his right foot above his left. On the right foot, he had a padma rekha — a line which, in that form of light, appeared to be looking like a deer. Bali came as a hunter in that life, and when he saw from a distance, he thought, "This is a deer." And he shot an arrow at this leg.

So, Bali was a hunter in the jungle, and it was around 7:00 PM, and there was scant light. And in that light and shadows, when he saw the foot and the padma rekha there, he felt that it was the eye of a deer. He aimed his arrow and shot it at the leg.

When he came closer, he saw that arrow had pierced the foot of Krishna, and Krishna was suffering there. It was bleeding, and he begged forgiveness. He thought, "I did not aim the arrow at you. I was trying to hunt a deer."

Krishna then told him, "No, there is no mistake. In Treta, I had shot an arrow at you, and now, it is time for me to repay that debt." He said, "Now, I am going. I am dying because of this, and our give-and-take is over."

All the jivas that are there in the realm of Kal, in these three worlds, all of them are under the influence of karmas. No one can escape from karmas. Everything, from our physique, to happiness, sorrow, status, and poverty, everything is preordained. It is predetermined, and we have to go through that fate.

Thaath maran, siyaa haran raam ban,
Bipati mein bipati pare,
Pando ke prabhu bade saarathee,
Sou ban nikare.

Surdas further says, "Krishna was a close friend of the Pandavas, and despite such a powerful person being a close friend, the Pandavas had to go through their fate, and they had to go into exile for thirteen years, where they could not reveal themselves to anybody."

In order not to reveal themselves, they crossed a long distance. From the northern parts of India, they came up to Maharashtra. And there, in the kingdom of Virat, they stayed as help in the kitchen.

They took different jobs. Some worked in the kitchens, some worked as cow herders, and some worked as cleaners. All of them were working in these kinds of ways. All this they did despite such a great and powerful person as Krishna being their close friend.

Virata Nagri is now called Wai, and we can see the mountain ranges around Wai so, earlier, Wai was called Virata Nagri.

There is a lot of sangat in Wai of Somanath Baba Ji, and there is an ashram also.

Pando ke prabhu bade saarathee,
Sou ban nikare,
Durbaasaa se shraap divaayou,
Jadu kul naas kare.

He gives another example of the Yadav clan. The Yadav clan was where Krishna was brought up, and he was very close to the Yadav clan — so much so that, once, the god Indra, the lord of thunder, decided to wash away the entire village of the Yadavas. He made a huge downpour of rain and thunder. And Krishna, in order to protect all of them, picked up the Govardhan Mountain, and he placed that Govardhan Mountain above the village to protect all the Yadavas. That's how he protected all of them.

Later, that same village was cursed by Muni Durvaasa, and all the Yadavas were destroyed by that curse.

There is this story of Durvaasa. Durvaasa was a very short-tempered rishi, and he had all the mystical powers. Once it so happened that he was passing this village of the Yadavas, and these small children of the Yadavas were playing, and they thought of playing mischief on Durvaasa.

The prank they wanted to pull on Durvaasa, they had this large mortar made of iron and made for crushing various types of spices. They got this mortar, and they tied it around the stomach of one of the boys, and they covered it with a cloth — with a saari. Then they went in front of Durvaasa. They asked Durvaasa — it appeared like he was pregnant — so they asked him, “Is that going to be a boy or a girl?”

Durvaasa was very hot tempered, and when they tried to do this, he cursed them, “Go away from here. Now, whoever is going to be born in that stomach, by this person, he is going to destroy your entire clan.”

When the children went back and they told their parents, they all went to Krishna, and they told Krishna about all this.

Krishna said, “Now, he has already cursed you. So, there is nothing you can do about it. That curse cannot be changed. But that mortar which you have, what you do is you take it to the riverside, and you grind it on the rock. Grind it and make it fine, so that there is nothing left of that mortar.”

When they started grinding that mortar and refining it, the dust kept coming out when they washed that in the river. Wherever that dust was scattered in the river, there a particular type of sharp grass started growing.

When they went to play in the river and they took out this grass to throw at each other, then that grass cut the person, and the person would start dying with that grass. That way, all these people died.

So, when they threw the grass on each other, it cut them, and that was because of the curse of Durvaasa. That is how all of them died and this entire clan came to an end.

Durbaasaa se shraap divaayou,
Jadu kul naas kare,
Raavan as teteesh koti sab,
Ek chath raaj kare.

He says, “Ravana was a very learned king. Even the gods and goddesses were afraid of him, and all the three worlds were afraid of Ravana. Such a great king, he also had to die, though he had drunk nectar. But he had to also perish.”

Ravana and his brother, both had done very difficult austerities and pleased the gods. And they were given nectar as a boon. But even then, even after consuming the nectar, he had to die as fated.

Raavan as teteesh koti sab,
Ek chath raaj kare,
Mirtak baandhi koop mein daare,
Bhaavi soch mare.

When Ravana died, all the monkeys who were in the army of Rama, they all rejoiced. These monkeys were nothing but the gods and goddesses. When Vishnu took the avatar of Rama and came into this world, all the gods and goddesses also felt, “What is the point of staying in heaven?” They also came and took the form of these monkeys who became an army and helped Rama in winning over Ravana.

When Ravana was dying, all these monkeys felt that this is a very funny kind of person, because Ravana had ten heads, and when they saw this Ravana and he was dying, what

they did was, they tied his feet, and they lowered him in a well — head down — all the heads were down. They were lowering him in the water and then pulling him out again. Like that, they were playing with him. And Ravana was thinking at that time of death, "It is these gods and goddesses who used to shudder at the thought of me, but this is what they are doing to me now."

Mirtak baandhi koop mein daare,
Bhaavi soch mare,
Harischand aise bhaye raaja,
Dom ghar paani bhare.

He gives another example of Harishchandra. Harishchandra was one of the greatest kings in Sat Yuga. Even by mind, body, or thought, he had not done any sin. He was so pure that even by talking, or by thought, or by his body, he had not done any sin. Such a great and pious person, even Harishchandra had to go through a great difficulty. As fated, he had to sell his wife. He had to sell his children. He also had to sell himself. He sold himself to a person taking care of a crematorium, and he used to work there.

Harischand aise bhaye raaja,
Dom ghar paani bhare,
Bharath mein bharuhee ke andaa,
Ghantaa tooti pare.

He gives another example. During the Mahabharata, the fight lasted for eighteen days. It was an epic battle, where all the kings and kingdoms, everyone fought, and in that place where this battle was fought, all the birds and all the other animals, everyone, migrated out of that place. But there was this egg of a parrot which could not leave the place. So, that continued to be in the nest on a tree. And during these eighteen days, it fell down from the nest. When it fell down from the nest, one of the elephants, which was in this war — the elephants had bells around their necks — that bell broke, and that bell fell on that egg and it protected that egg. In eighteen days, everyone came to an end, everyone died in that bhagay*. Yet, that small egg was protected, and eventually, a bird came out from there.

** Hindi term meaning 'fate, or struggle'*

So, that bird was protected by the God Almighty, and one can see that everyone else perished in that battle, but that small bird survived, that egg survived.

Bharath mein bharuhee ke andaa,

Ghantaa tooti pare,
Teen lok karaman ke bas mein,
Jo jo janam dhare.

Surdas Ji says, "It is not only this world which has the law of karmas. Even all the three worlds have the influence of karmas. The gods and goddesses also are subject to karmas, and where they also do these deeds, they have to also pay for that. And where there are avatars and they have come into this world, even they have to pay the consequences."

Teen lok karaman ke bas mein,
Jo jo janam dhare,
Das avtaar bhaavi ke bas mein,
Soor surati ubare.

Surdas says, "The ten avatars of gods of Vishnu, they are also under the influence of karmas. Whatever they have done in their egos when they have taken avatars here, they have to pay those consequences. Likewise, everyone has to redeem their deeds, and they have to pay for their deeds. Surdas says, "Only those people, very few people, or that one person, who goes to a True Saint and who does those practices, only he is able to rise above this ocean of life and death."

Only he who sacrifices his body, mind, and his possessions, and surrenders all of that to his Master and rises above all of this, only he gets free from this, and from the influence of karmas. Everyone else is churning in this grind — is being ground in this wheel of karmas.

Teen lok karaman ke bas mein,
Jo jo janam dhare,
Das avtaar bhaavi ke bas mein,
Soor surati ubare.

Radhaswami.

22

Meditation Talk
08 Jan 2025 — Morning

Dadu Dayal Graciously Accepts The 'Test' Of Two Pundit Initiates

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Once upon a time, after listening to the Satsang of Dadu Dayal, two pundits got a lot of transformation. After some time, they felt, "Even we should get initiation."

After looking at the calendar and seeing the proper time, as per astrology, they decided that the following day, 6:00 AM, was a good time to go and seek initiation.

In those times, there were no toilets to attend nature's call. People would take a pail of water and go outside in the farms. So Dadu Dayal was going out to attend nature's call at the same time, and He would shave His head every time.

It so happened that, just at the doorstep, as Dadu Dayal was going out, those two pundits were stepping in. When they were about to step in, Dadu Dayal, Who was bald and clean-shaven, was going out. And according to the pundits and Shastras, someone crossing paths who is bald is a bad omen. Therefore, they felt, "Now, this person has crossed us, and we don't know whether we'll get initiation or not."

They always had some measures to get rid of that inauspiciousnous, and the measure they undertook was both of them knocked on the head of Dadu Dayal. So, they cleared that inauspiciousnous and went inside.

When they asked for the Master, they were told to sit in the room. They sat there, and when Dadu Dayal came back, He had his bath and got ready — and then came out and sat.

When He sat in front of them, they realized that, indeed, they had knocked on the same person's head, and He Himself is the Master. So, they were very ashamed, and they were looking down and they couldn't pick their heads up.

Dadu Dayal looked at them and their heads were hung down in shame. Then, Dadu Dayal told them, “Don't worry, there is nothing wrong in this. When we go to buy a two-paisa pot — an earthen pot — we always knock it and see if it is okay. So, it doesn't matter. Now, you have come to make a Master. It's your right to knock His head.”

He said, “It's okay if you knock the head of the Master to check whether He's right or wrong.” And after that, He made them sit and gave them initiation.

Dadu Dayal was a ready soul, and when he was about five years old, his Master came, Sukhdev came to him. When he was playing with other children, Sukhdev came to him and told him, “I have come to initiate you.”

Dadu Dayal told him, “No, I'll not take initiation now. Because now, my intellect is like a child, and I don't want to take initiation now.”

So, that Master left from there, and after five years, He came again. When Dadu Dayal was ten years old, He came again, and He then initiated Dadu Dayal.

Dadu Dayal was a great Saint Who hailed from Rajasthan. And later, Rajjab became His Successor.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

23

Meditation Talk
08 Jan 2025 — Afternoon

After The Master Initiates A Disciple, He Is Always Within— He Is Very Close To The Disciple

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In Rajasthan, an inhabitant of Pushkar, Brahmanand Ji, became a great Saint. He has written over five hundred bhajans on various aspects of Sant Mat, including the greatness of the Master, devotion of the Master, Naam, and so many other things.

He has written all these bhajans, and He covered several different practices, several different sects. He has written all of that in these bhajans.

He was a stationmaster at that place, and in those days, only two people manned each railway station — one was the stationmaster, and the other was a peon who would assist him. All the work largely was done by the stationmaster — to flag the train, sell the tickets, and manage the station. All of that was done by the stationmaster.

He had been initiated by a Master, and he used to do a lot of devotion. One day, it so happened that the train was delayed by about an hour. While he was standing on the platform, he wondered, and he thought that if he just stood and waited, then someone would just come there and there would be some small talk. Instead of that, he thought he would go in his cabin and sit for meditation and spend that time.

He told that peon, "I'm sitting for meditation inside, and if you wake me up in about an hour, or if that train comes, make sure that you open the door and wake me up before the train." So, he went inside and sat for meditation.

When he sat for meditation, he got very engrossed in it, and instead of sitting for one hour, he sat for two hours doing his devotion. When he got up, he got scared because, by then, the train had gone. He felt, "If people have traveled without tickets, then at different places, they will be checked for tickets, and they'll find out and I will lose my job."

So, when he came out, he washed his face and came out of the cabin. He quickly asked the peon there as to whether that train had left, and how long ago had it left.

The peon told him, "The train has gone, and it's been almost half an hour."

Then he questioned him, "Who flagged the train and who sold the tickets? And who rang the bell?"

The peon was very surprised, and he told him, "You only have done all of that. You only rang the bell. You flagged the train. And you only sold all the tickets."

Brahmanand was very shocked to hear this, and he thought, "Let me check." He went back to his cabin, and he saw the register. In the register, all the tickets sold were properly accounted. Then he opened the drawer and saw that the cash had also been properly counted and kept. Then he realized that indeed, his Master had come and done all this, because he had been sitting for meditation all this time.

He realized that it was indeed his Master Who had done all of this. And then, after that, he got complete faith in the Master, and he felt that he should now spend all the time doing that devotion. So, he prayed to his Master, "Henceforth, You only do my work, and I will do Your devotion." He then resigned, and he spent all the time doing his devotion.

Thereafter, He did a lot of devotion, and He was a fully attained Saint. He has written several bhajans — more than five hundred bhajans — and those are full of the love for the Master, the pangs of separation, and there are so many aspects that are covered in His bhajans.

* * *

When, in 1971, I went to Mumbai, there I purchased a book of Brahmanand — that was Brahmanand's bhajans. When I read those bhajans also, I was encouraged a lot on this Path, and a lot of love developed within after reading those bhajans. I used to always keep that book in my pocket, and I used to sing a lot of bhajans of Brahmanand.

The Master is not far away. After He initiates a disciple, He is always within, and He is very close to the disciple.

It is very important for us to develop that faith, because the Master is always within us. It is that faith which needs to be developed. Those who have develop that faith have been able to go within and manifest the Radiant Form of the Master within.

We have to develop that overwhelming desire to manifest our Master within. We have to have those strong pangs of separation from Him. And then He is not far away. He is very near us. Then, in this life itself, if we have that kind of love and that kind of faith, then we will be able to manifest our Master.

The Master is always with you. I had an experience like this. Once, in the ashram, I used to often have this stomachache. It had been there very persistent for nearly a year. And after six months or so, I had mentioned this to Baba Ji, and He told me to go and see a doctor.

He told me to go to Victoria Hospital, which was a municipal hospital in Bangalore. So, I went there, and we had to go by bus. While coming, the bus was full, and it was very crowded.

Now, usually, if you are in Mumbai, this is a common thing, that there are a lot of people, and you hang outside and just hold by one hand. Gradually, the people press against each other and go inside. Before the next station, you are pretty much inside.

But in Bangalore, this was not the case. I thought on the same basis, I just caught one hand, and one foot was there on that step. I caught it and I was hanging on to the bus, and these people started pushing outward. I could hold on only so long, but then finally, I could not hold any longer. I could not hold that hand on, and I was just standing on that one foot. I would have definitely fallen, but I felt that there was someone who was just holding me.

People saw this from inside and they said, "This person is not holding on the bus. Just catch him and bring him inside." Somehow, they managed to pull me inside. Then I could seriously experience this, that it was the Master Who was supporting, Who was holding me.

I used to have this stomachache, and that was because there were a lot of worms. From my young age, I used to always like sweets, and I used to eat a lot of sweets. As a result, those worms had grown inside, and that is what caused this stomachache. But in the Bangalore ashram, when I went there, they used to give this mudda. Mudda is, otherwise, quite tasteless. And there was a lot of buttermilk, sour buttermilk.

What I used to do was mix the mudda with this sour buttermilk, put a little salt, mix it all up, and then drink it. By doing so, it acted like medicine on those worms, and in a month's time also, all the worms were killed, or they were out, and that stomachache stopped. From then till now, I have never had a stomachache.

I was very thin, because all the nutrients were eaten by these worms. These worms used to eat everything, and where the stomach was empty, they used to bite in the intestines. That is what used to cause the pain. Now, once after all these worms left, then I started putting on a little weight.

So, the Master is always with us, and we have to develop that yearning — that very strong yearning — for manifesting Him. If we have that much faith in Him, and that love and those pangs of separation from Him, then we will definitely be able to manifest Him.

* * *

The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

24

SATSANG

08 Jan 2025 — Afternoon

Treat This World Like A Dream — Don't Get Lost Or Deluded In The Attachments Here

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The paathi sings the Bani of Sant Daya Bai...

Daya kuvar jagat mein,
Nahi apana koi.
Daya kuvar jagat mein,
Nahi apana koi.
Swaarath bandi jeev hai,
Raam naam chith jor,
Raam naam chith jor.

This is the Bani of Sant Daya Bai. There have been many Saints Who were males, but there have been a few prominent female Saints also — like Sahjo Bai, Daya Bai, Mira Bai. There were many devotees one saw in Maharashtra, Karnataka, and other states also, but these three were fully attained Saints.

Akama Devi was from Karnataka. She was a very beautiful lady, and the king had asked for her hand from her father. Akama Devi and her parents refused the king because they said they were of a very low caste and they were very poor, so this kind of a relation would not be good. So, they refused that. But the king insisted, and he said, "I know all that, but despite that, I'm making the offer." Finally, her parents agreed, but she refused.

She was very devoted right from her young age, and when this offer came, she finally told the king, "Look, if I marry you, I have these conditions. If I give some donations or give some alms to Mahatmas or Saints Who come, and I go and meet them, you should have no objection to that."

So, she put several conditions, and all the conditions were agreed to by the king. One of the conditions was, "While I am sitting for devotion, you will not disturb me." She

had several conditions, and all the conditions were accepted by the king. But after marriage, after some time, the king felt, "Perhaps, after marriage, after she comes to the palace, she may change, or these conditions may no longer be relevant."

But she was a very pious lady, and she used to donate a lot of things to poor people. After a few months, the minister went to the king, and he said, "The queen is very generous, and she's generously donating, which is depleting the treasury. So, if you please, take care of this."

Then the king spoke to her, the king told her, "You should not extend so much generosity, and you should not donate like this. Because that is affecting our treasury."

But she told him, "This was one of my conditions before marriage, and if you do not accept that condition, then I will not continue in this marriage."

They argued, but finally she decided to leave the palace. And when she was leaving, he caught her saari to stop her. In her anger, she removed her saari. She removed all her clothes, and she walked out of the palace — completely bare naked, she walked out of the palace.

Now, she was a follower and a devotee of Shiva and Malikarjo*, and he came. Malikarjo showered his Grace on her and her hair grew. When her hair grew, it covered her entire body. She could use only her hands outside, otherwise her body was fully covered with the flowing hair from her head. Throughout her life, she continued after that in that form only. She never wore any clothes, and she used to be always like this.

** Malikarjo, or Malikarjua, was a form of Shiva, worshiped in one of the twelve Jyotirlinga shrines devoted to Shiva. This particular shrine is located in Srisailam, Andra Pradesh...*

Thereafter, she did her devotion in the jungle. She went in the jungle and did that. All wild animals would come, and they would all surround her, and all the animals loved her. There were a lot of deer, and a lot of other animals — wild animals. All of them would love her and come around her.

There are several instances of ladies who have become great devotees, and they have pleased their God Almighty.

Both Sahjo Bai and Daya Bai hailed from Rajasthan, from a princely family. Charandas Ji was their Master Who was in Delhi. When their parents — both were sisters — and when their parents moved to Delhi, both of them also moved along with their parents. In Delhi, they met Charandas Ji, and they did His seva.

They both did a lot of seva and did a lot of devotion and meditation. And both of them went up to Sach Khand.

Daya Bai in this Bani, says, "There is no one who is truly yours. All these jivas who are around you have different relations with you. That is a matter of the deeds they have with you, and nothing is permanent. So, you should take your mind away from all of this, and instead, focus on your devotion."

All these relations are our karmas from the past. We have give and take with different jivas. Those jivas come into this life as different members, and they settle that give-and-take, which is there from the previous lives. When that give-and-take comes to an end, they leave us — and they don't even tell us they are leaving.

* * *

This is an incident in Agra, initiates of Swami Ji Maharaj, they were a father and son.

In those days, there were several epidemics, like malaria, plague, and other big epidemics. There were very little facilities to address these. Once these epidemics would spread, then they would spread across the cities and outside places, and a lot of people would die as a result of those epidemics.

So, in those days then, that epidemic would spread, and it would spread across the villages. A lot of people would die as a result, because there was very poor infrastructure. There was hardly any kind of infrastructure, like hospitals and nursing homes, to give care. Even the allopathic doctors were not there — M.B.S. doctors were not there. Mostly, the medication was given by ayurvedic doctors — vaids. And these were also very few. That medicine also worked very slowly. As a result, the epidemic caused a lot of deaths.

The son also got infected by malaria, and as a result, for a month almost, he was suffering. He had high fever, and he had loose motions, and he was vomiting. He had come to the time of his death, which was after nearly a month of suffering.

The father was crying by the bedside, and he was telling his son, "You are very young. You have just come, and you are leaving me so soon."

The son told his father — since the son was dying — his Third Eye had opened, and he could see within. He told his father, "You don't worry. What has happened is that, in my previous life, I can now see that I was a babul tree. Someone had broken a twig from me and he had given it to Swami Ji Maharaj for brushing His teeth, and Swami Ji Maharaj had used it. Because He had used a twig from my body, I got this human

life. But since I moved directly from a tree into a human form, my intellect and mind were not very well developed to assimilate what Swami Ji Maharaj said in His Satsangs. I could not make the most of it. But now, I see that I am going to be born in a good family, and there, I will again get initiation, and I will do meditation, and I will become a sadhu in my next life."

Like that, something like this happens. A person is born, and that relation develops. Or there are past give-and-takes that are there, and as a result, we have those as relations in this life.

Therefore, Daya Bai says, "There is no one who is truly yours in this world. Therefore, you take away your attention from all your outward relations here, and instead, focus that attention and do your devotion. Attach it with Simran and Bhajan and make use of this life for which the purpose is devotion, for which this life has been given to you."

Daya supan sansaar mein,
Naa pach mariye meer.
Daya supan sansaar mein,
Naa pach mariye meer.
Bahutak din beete birataa,
Ab bajiye raghu beer,
Ab bajiye raghu beer.

She says, "Treat this world like a dream. This world is like a dream state, and you are in this dream state. Make the most of this time of your life, and don't get lost or deluded in the attachments here. Do that devotion for which you have come. Do that devotion of one God Almighty and manifest Him."

In our lives, we spend our time in three stages, or in three phases. One is the conscious state. The second is the state where we get dreams — the dream state. And the third is deep slumber. So, our entire life passes in these three states.

When our mind is at the Eye Center, we are conscious, and that state is our conscious state. We understand everything around us – we see and perceive everything around us. The second is when we sleep. The mind goes down. It moves down from the the Eye Center to our level of throat, which is the chakra of Adi Shakti — or Maya. There, the mind and Maya do creations, and that is our dream state. They make these dreams, and we experience sometimes and remember these dreams.

Then the mind further goes down to the next lower chakra, which is the chakra of Shiva. There, it is deep slumber. We are absolutely unaware what is happening. That is the state of deep slumbers.

In these three stages, where the mind is, we are spending our entire life.

We see, every night, we get those dreams which may be about one hour, one and a half hours. We know that those are dreams. But also, what we call as a conscious state, this is also actually a dream state — only that this is a very long dream. It's a dream of sixty years, seventy years, depending on our life span.

We have seen in this life itself, so many people have left us. Our parents or our grandparents, brothers, friends, and after a point of time, we forget about them. The world forgets them. Likewise, the world and people will also forget us.

The Mahatmas understood this reality, and They accepted that this is a dream state, and They did their devotion and got out of this ocean of life and death. But the others, they have understood this dream as reality. They have flowed in this tide, and they have spent their entire life and wasted that time.

Daya kuvar yaa jagat mein,
Nahi rahiyo tir koi.
Daya kuvar yaa jagat mein,
Nahi rahiyo tir koi.
Jaiso baasas raayako,
Taiso yeh jag hoi,
Taiso yeh jag hoi.

No one has been able to stay permanently in this world. Kabir Sahib also says, "Those great persons, like Rama and Ravana, who had very huge families, very big possessions and palaces and kingdoms, they also did not stay here. They did not become permanent. They also had to go."

Daya Bai says, "No one is here permanently. Just as they have come here, they will leave from here."

Therefore, there is nothing permanent in this world. This world is called Mrityu Lok, which means that it is the 'world of dying'. Whoever is born dies here.

* * *

Sant Ji also used to relate a story of Guru Nanak Sahib. Once, when they were on the outskirts of a village, He told Mardana, “You go and get a trade.”

Mardana said, “How do I get a trade?”

He wrote on a piece of paper, "Explain, what is true and what is false."

With that, Mardana told Guru Nanak Sahib, “Who is going to give me a trade, or exchange something for this?”

He said, "Never mind, you go.”

So, finally, Mardana went to a jeweler. When that jeweler read this, he wrote, “What is truth? Truth is death. Death is true. And what is false?” He said, “Life is false.”

When he wrote that, Mardana came back and showed it to Guru Nanak Sahib.

Then Guru Nanak Sahib said, “See, there are people who know the reality and will give you a correct trade.”

Jaiso moti oosaka,
Taiso yeh sansaar.
Jaiso moti oosaka,
Taiso yeh sansaar.
Binas jaaye chin ek mein,
Daya prabhu ur daar,
Daya prabhu ur daar.

Daya Bai gives an example, and She says, “"This world is like a dew drop on a blade of grass. When that dew drop is seen in the morning, it looks very beautiful, and light reflects through it. It looks very attractive. But after a while, it evaporates and there is nothing left there.”

That is the way the world is — that is life. Therefore, She says, “It is not permanent. So, use this time. Instead of getting lost in that beauty of this world, you spend it towards doing your devotion.”

Masters give different examples to explain the reality to us — to explain that this world is not true. You should stop loving it so much, and instead, use this time and focus on devotion. They keep giving so many different examples. When such examples are given to us, we understand these examples. This reality strikes us also. But that love for the world doesn't reduce. In fact, it increases. So how ever much Masters tell you

to focus and love this world less and focus your attention within more, that much we go out and focus on our love in this world. That much we increase our love for this world.

* * *

I just remembered a story. This is the story of Rajjab. Rajjab was born a Muslim, and he was born in a rich family — a well-to-do family — and his marriage was fixed. On the date of marriage, they started off with a procession. The bridegroom was about ten kilometers away. In those days, people would walk with the bridegroom with a full procession. But they were rich, so he had a horse. He sat on the horse, and along with him, all his other family members, friends, everyone in that procession were going for the marriage.

Now, when they were going, on the way, there was Dadu Dayal's ashram, and it was early morning, about 6:00 AM. That was the time Dadu Dayal also was sitting outside His ashram and brushing His teeth. He was brushing his teeth with a neem twig. He was just chewing on it, sitting on a platform outside the ashram.

When He was sitting and these people were passing by, Rajjab saw Him and Rajjab immediately felt, "I'm going for my marriage, and it is so auspicious that I get the blessings of such a great Master."

When he got down and he bowed down to Dadu Dayal, Dadu Dayal just uttered of few lines. Just naturally, it came to Him, and He said, "*Rajjab, tu kajab kiya*," which means, 'Rajjab, you have done a miracle' — and '*Sir pe banda maur*', which means, 'You have tied the marriage pagri* which is there where the bridegroom wears it '. He said, "You have worn that pagri", which means, "You had come to please God Almighty, you had come to do His devotion. But now, you have forgotten that, and you are going towards the way of the Kal, and you are pushing that agenda."

** The marriage pagri consists of the turban with a pearl or floral necklace wrapped around the turban at the forehead and tied at the back...*

Rajjab was a person of past impressions, and when Dadu Dayal said these words, they hit him like an arrow, and he said, "This is it. I am not going to get married now." And he refused to get married.

Now, all the other members in that procession felt, "Dadu Dayal has done some tantra or mantra or some magic on him, and he's refusing to marry now." So, they all started abusing Dadu Dayal in this.

But Dadu Dayal said, “I didn't say anything. I just said naturally what came to me.”

Now, Rajjab refused to budge from there. He said, "I am not going to go. If you want, you get someone else married.” But they kept insisting.

Finally, he undressed, and he removed all that attire of the bridegroom, and he kept it on the side. He said, “I am not going to go.”

So, his family members took his younger brother, and they made him wear that attire. Then they took him for the marriage.

After that, Rajjab never left the ashram. He was always there, and he did his devotion, his meditations, and seva. He spent his entire time doing his seva and devotion. And after Dadu Dayal, Dadu Dayal made him the Successor there.

So, that one statement of Dadu Dayal transformed Rajjab completely. Some statements of the Masters hit such people with past impressions, and they bring about a complete transformation.

Taath maat tum re gaye,
Tum bhi bhahe tayaar.
Taath maat tum re gaye,
Tum bhi bhahe tayaar,
Aaj kaal mein tum chalo.
Daya hoye hui hoshiyaar,
Daya hoye hui hoshiyaar.

Daya Bai says, “You have seen your ancestors passing away. You have seen your grandparents, or your parents, passing away.” says, “You are also on the way. If you do not wake up now and prepare, then your condition will also be like them.”

Brahmanand Ji, also in His Bani, has said, “This is just like a fair where people have come. Some have come; they are attending the fair. Some have left that fair. Some are on the way, and some are standing outside. So, this world is like a fair.”

Asu gaj aru kanchan,
Daya jode laakh karor.
Asu gaj aru kanchan,
Daya jode laakh karor.
Haath chaad re te gaye,
Bhayo kaal ko jor,
Bhayo kaal ko jor.

Daya Bai says, “How ever much wealth you accumulate — you may have elephants, you may have horses, or you may have a lot of wealth in your cupboards, or other possessions — even the richest of people have left earlier. You will also have to leave behind all these possessions.”

She says, “You are standing in the same line in which they have been standing, and they have left from this world. So, spend your time wisely while you are standing in this line to do your devotion, by which this coming and going of yours will stop.”

Raavan kumbhkaran gaye,
Duryodan balwant.
Raavan kumbhkaran gaye,
Duryodan balwant.
Maarliye sab kaal ne,
Aisi daya kehant,
Aisi daya kehant.

Likewise, there were very strong and very brave people who are no more. There was Kumbhakarna. Kumbhakarna was the brother of Ravana, but when he did his penance, he asked for the wrong boon. As a result, he got a boon that he would sleep during the year for six months — but he was extremely powerful. Likewise, Ravana was very powerful. He had lifted Kailash. Like there is heaven, there is Kailash where Shiva dwells. He had lifted Kailash by his powers. Such was his strength.

Vibhishana and Ravana, both brothers, they had also pleased Brahma, and they had got a boon, and they had got nectar from him. Even though they had both got nectar, even then, they had to leave this world. Because this is the world where no one is permanent. They have to leave this world.

Like that, Duryodhana was very powerful — Duryodhana and the Pandavas were very powerful. And their father, Duryodhana's father, Dhritarashtra, he was even more powerful —only that he was blind.

Such great people, such strong and brave people, also have not been able to make any permanent place in this world. Therefore, Daya Bai says, “Don't have any such aspirations. Run away from these beliefs and do spend that time for your devotion.”

Teen lok nau kand ke,
Liye jeev sab her.
Teen lok nau kand ke,
Liye jeev sab her.

Daya kaal prachand ke,
Maare sab koogere,
Maare sab koogere.

She says, “Everyone who is born in these three worlds has to die. Everyone is in the realm of Kal, and Kal doesn't leave anyone. Across these three worlds, he gives birth and death to all the jivas.”

Bahe jaat hai jeev sab,
Kaal nadi ke maahi.
Bahe jaat hai jeev sab,
Kaal nadi ke maahi.
Daya bhajan nauka bina,
Upaji upaji mar jaayi,
Upaji upaji mar jaayi.

She says, “This is the world of Kal, where all the jivas are in these 8.4 million lifeforms. Everyone is being born, and everyone dies in these lifeforms. This cycle of life and death is continuing. No one can escape from this cycle of life and death — unless there is a True Master, and one does the devotion of a True Master. Only then he is able to get out of this ocean of life and death.”

Only those souls or jivas who God Almighty wants to bring to Himself, only such souls, He brings in the company of the Masters— and the Masters are connected with God Almighty. They take these jivas back to God Almighty.

There have been great rishis and munis, and great mahatmas, and they have done a lot of penances and other practices to stay forever in this place. But even they have not been able to stay permanently.

In Sat Yuga, Vishvamitra also left his kingdom, and he took to penance. He did penance for 60,000 years. With that also, he could not make himself permanent in this world.

Daya Bai has repeatedly said, "This is the world belonging to Kal and Maya, and no one else can prevail on Kal and Maya. Whoever comes into this world has to leave from this world.”

She says, again and again, “Therefore, since there is nothing permanent here, you take out your love and affection for this world. Don't get deluded in this world, and instead, focus your attention to the devotion of God Almighty and the Master.”

Charandas satguru mile,
Samarath param dayaal.
Charandas satguru mile,
Samarath param dayaal.
Deen jaani keeni dayaa,
Moh par bahe dayaal,
Moh par bahe dayaal.

Daya Bai says, "It is only the Grace of my Master, Charandas Ji, Who has showered His Grace upon this poor soul, who was otherwise set for the hell — set for sufferings in hell — only that great Master has showered Grace upon this poor soul and made it fit to do devotion. If it was not for the Master, I would not be able to get out of this ocean of life and death. Only with the Grace of the Master, I have been able to get out of this ocean of life and death."

Charandas satguru mile,
Samarath param dayaal.
Charandas satguru mile,
Samarath param dayaal.
Deen jaani keeni dayaa,
Moh par bahe dayaal,
Moh par bahe dayaal.

Radhaswami.

25

Meditation Talk
09 Jan 2025 — Morning

Two Examples Of Pathways To Sainthood — Meditation And Seva

During Swami Ji Maharaj's time, He had two gurumukh disciples. One was Jaimal Singh Ji Maharaj, and the other was Saligram Ji Maharaj. Saligram Ji used to stay in Agra only, and Jaimal Singh Ji Maharaj was staying at the ashram for a few days. He wanted to continue in the ashram, staying in the ashram, but Swami Ji Maharaj told him and advised him that he should continue with his job.

Jaimal Singh Ji Maharaj was working in the military. On the weekends, when he would get leave, both of them would come to the ashram. Then, after Darshan, Jaimal Singh Ji Maharaj would sit for meditation, and Saligram Ji would start doing his seva.

Jaimal Singh Ji Maharaj used to emphasize on meditation, and he used to spend a lot of time doing meditation. Whereas Saligram Ji would emphasize on seva, and he would do a lot of seva. He used to go and fetch water, sweet water, from the Jamuna. He would get that in two pails of water — two large pails of water— that he would bring continuously to the ashram.

So, one of them had interest in doing meditations, and the other one in doing seva. And both would come on Saturdays, and then stay Sunday, and leave after that.

During His life span, as Swami Ji Maharaj continued, Jaimal Singh Ji Maharaj continued to work. But then, Swami Ji Maharaj instructed Radha Bai, "Later, you ask Jaimal Singh Ji Maharaj to go north, go in Punjab. And there, he should preach Sant Mat." He had a Guru Granth Sahib — a large Guru Granth Sahib book — with Him, and he gave it to Radha Bai, and He told her, "When he goes, you give this Guru Granth Sahib to him and tell him that it had come from Punjab, and that he should take it back to Punjab."

When he went to Punjab, Jaimal Singh Ji Maharaj was looking for a place. By the banks of Beas, he found a very large, expanse of land. And on that land, there were a

lot of ghosts in that area. That is why people seldom went or ventured there, and it was quite secluded. So, he chose to stay there.

When he set his tent at that place to do his meditations, the villagers nearby objected because they felt that he was encroaching on that place. They objected and wanted to evict him from there.

Then Jaimal Singh Ji Maharaj told them, "I have no objection for any one of you coming and staying along and setting your house nearby. If all of you can manage the ghosts here, then I have no problem." But because of the ghosts, nobody ventured there. And then, for a long time, Jaimal Singh Ji Maharaj continued to stay there in a tent.

Later only, when Sawan Singh Ji Maharaj came to Him, Sawan Singh Ji Maharaj constructed one small room of brick and mortar, and that was the only solid structure. But Jaimal Singh Ji Maharaj continued to like and stay in His tent. And today, Beas has become like a city there, and it is still called 'dera'. It is still called a 'tent' of Jaimal Singh Ji Maharaj.

Swami Ji Maharaj told Saligram Ji to continue as His successor, and Saligram Ji continued preaching there, and in the other northern parts of India. So, They were both initiates of Swami Ji Maharaj.

Saligram Ji also had initiates there who were studying in Banares College, including Brahm Shankar Misra. And only later, when he took initiation, he calmed down, he did his meditation, and he followed the instructions of Saligram Ji and he became a great Saint in Banares.

Saligram Ji liked doing seva. That is how He became a Saint, by doing seva. And Jaimal Singh Ji Maharaj used to like doing meditations. And that way, He became a Saint, by doing that practice.

Once, when both of them had met on a weekend at Swami Ji Maharaj's ashram, Swami Ji Maharaj had locked Himself in a room for three days. He had instructed the sevadars, "I will be closing the room, and I will be sitting inside. Nobody should disturb me for three days."

When both of them had come for the weekend, they realized that Swami Ji Maharaj had instructed like this, and they would not be able to meet Him and get His Darshan for this visit.

Jaimal Singh Ji Maharaj said, “Never mind. I will sit outside.” So, he sat in the next room for meditation. But Saligram Ji was not satisfied, and he wanted to meet his Master somehow. He could not stand it. So, he went around the building to see if there was any other way to enter the room.

Saligram Ji could not stand it. He wanted to get the Darshan somehow or other, and he searched for a place.

In these old-fashioned buildings, there was a space like a window for ventilation and that was large enough at the upper side of the wall. So, he took a very big ladder, and he climbed up. He tied a rope there on a rod in that ventilator. Then he climbed down on the other side, inside the room, with the help of the rope.

Once he climbed down, he went and saw Swami Ji Maharaj, Who was sitting in meditation, and he bowed down at the feet of Swami Ji Maharaj. Swami Ji Maharaj opened His eyes, and He hit him with a fist. After He hit him, He asked him, “Why have you come inside when I've instructed that nobody is to come inside my room? How did you dare to do it?”

Then Saligram Ji said, “I could not stand the thought of not meeting You over this weekend. So, I had to do it.”

He said, “How did you come inside the room?”

Then, Saligram Ji explained, “I came through that window of the ventilator.”

So, Swami Ji Maharaj was quite angry with him, but then, He opened the door, and He gave Darshan even to Jaimal Singh Ji Maharaj, and told Saligram, “See how he is following the instructions of the Master? He is not coming inside like this.” But then, He didn't do anything. He just admonished him on this.

After He went again inside to do His meditation, Jaimal Singh Ji thanked Saligram, “Because of you, I got Darshan. So, thank you very much!” Because otherwise, he would also have to wait for another ten days for Darshan.

Saligram Ji was a very learned person, and he was a brahmin. In those days, he was the postmaster general of U.P. That was a very high position. But despite that, he was very humble.

So, both of them pleased the Master, and both of them became gurumukh disciples.

* * *

So, the atmosphere is quiet, and we have just woken up — and the mind is quiet because we have just woken up. So, a quiet mind is good for meditation. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

26

Meditation Talk
09 Jan 2025 — Afternoon

To Overcome The Impediments Of Mal, Vikshep, And Avaran, One Should Eat Less, Sleep Less, Walk Less, And Talk Less

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There are three types of impediments in our meditation. There is mal, vikshep, and avaran. Mal is the impurity on the mind – the filth of our karmas on the mind. That does not allow the mind to focus in meditation. The mind keeps us away from meditation and engrosses us in all the worldly things. It just does not allow us to do the meditation. That is mal.

The second is vikshep. Vikshep is where we forcefully make the mind sit for meditation. But in the meditation, or during the meditation, the mind takes us away from meditation and focuses on other worldly things. It reminds us of something else. That way, it takes us away. That is because we have just recently started doing the Simran, and this is a new practice for the mind. The mind is used to doing simran of the world outside. For so many millions of previous lives, it has been doing this. So, it is used to doing that remembrance of the world outside. And so, whenever we try to do the new Simran — that is, the repetition — the mind keeps going back to its inertia, going back to its own thought process.

Initially, we have to forcefully make the mind do the Simran, the repetition, and take it out of the repetition of the worldly things which it is used to. When we keep doing this, initially we do the repetition with our tongue, silently with our tongue within, and we even do it for the mind. But when the mind fully gets absorbed in this repetition, it will start doing it automatically. So, we have to forcefully make the mind do the Simran.

The mind realizes that, if it does this Simran, the repetition, then it has to perish. And it does not want to perish. So, it keeps taking us away from there. We have to initially, forcefully do it — and we have to keep on doing it. Once we are fastidious on that, once we make it a habit, then the mind will also start doing it.

Tulsi Sahib also says, “By doing the repetition, even the crudest of people also have become Godmen.”

The third is avaran. Avaran is a stage where we are not fully conscious, and we are not in a dream state. It is somewhere in between. When we sit for meditations, many times, we are in that stage. The mind goes in that stage of avaran where we forget our Simran. We don't do our repetition. But we are neither fully asleep nor are we fully conscious. When we realize we are in that state, whenever we come in that state of remembering, we should start doing our Simran. Maybe we again slip into that state. We, again, should do Simran, whenever it is possible. Gradually, we will start making a habit of coming out of that state.

For doing that, we have to eat less. We have to talk less. We have to walk less. And we have to also talk less. Because a habit of talking more is not good for a person who is trying to practice Simran. We should, therefore, talk less, eat less, and sleep less.

So, we should eat less and sleep less, because otherwise, our tamsic inclinations will increase. And that will, again, discourage the meditations.

Therefore, you should eat less and sleep less. Then we will be able to do more meditations. If the mind gets used to sleeping more, then it makes us sleep even more. It keeps on trying to sleep more if we are encouraging that habit of sleeping.

We should also talk less. People understand that if someone talks too much, then he does not really have the content within. He just does a lot of talking. There is a saying in Punjabi also, “Empty grains, grains which are not complete, make more noise. And those which are full and complete, they don't make sound.” So, that way, we should make a habit of talking less.

It is very important that we talk less, and we keep focusing on our meditations. That's very important. The quieter we are, the better meditations we will have. We should keep these things in mind.

The mind is a devil, and it's a devil at play. It wants the riches of this world. It wants status in this society. And it wants a lot of other things and attractions. It wants to discourage us from doing our meditations and focusing.

The more we are able to develop the habit of staying alone and doing our meditations, and being away from crowded places, the more we will get help in our meditation.

Kabir Sahib also says, “The type of company we keep also has a deep influence on the mind.” Therefore, it is important what kind of company we keep.” If we go in the

company of the Masters, the company of satsangis who are devoted, then that encourages us to do meditation. We are talking and thinking about meditation.

Whereas, if we go with worldly people, then there is more thought process on the world outside and the things that are going on outside. The mind continuously gets scattered. What they say, what the others say and talk of, that has an influence on the mind. And when we sit for meditation, that influence comes into play.

When you are in isolation, then you can focus better, and you can think about God Almighty and your Masters. If you are with everybody else, then this becomes difficult, as we get outwardly focused. So, it is important to have that isolation to do this meditation.

We should emphasize and focus on Simran. The more Simran we do, the more successful we will get.

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The time is good and the atmosphere is quiet. Let's make the most of it. Let's close our eyes and do our Bhajan Simran.

27

SATSANG

09 Jan 2025 — Afternoon

In This Lower Creation, Everything Is Under The Realm Of Kal And Everyone Has To Go At Their Time — Be It A Human Being, A Rishi, Muni, Japi, Tapi, God, Goddess, Everyone Has To Go

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The paathi sings the Bani of Sant Paltu Sahib...

Sur nar muni jogi jathi, sabe kaal bas hoyi,
Sur nar muni jogi jathi, sabe kaal bas hoyi.

This is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib wants to emphasize the strength of Kal — that everyone in these three worlds is under the realm of Kal. Be it gods and goddesses, in heavens or Kailash or Vaikuntha, or on this earth, the rishis and munis, all who are inside of Brahm — all of them are under the control of Kal.

So, everyone is under the realm of Kal. Even the gods and goddesses who are in the heavens, or Vaikuntha or Kailash, all these are souls — or jivas like you and me, who have done their practices. They have done their japas or tapas, and they have done the meditation of Shiva or Vishnu or other gods and goddesses. And depending upon which deity they have worshiped — if that devotion has been successful — then accordingly, they have been given a place in that heaven — or in Kailash, if it is for Shiva, and Vaikuntha, if it is for Vishnu.

There also, there is give and take— there are karmas. Even there, people fight for being the king, or Indra, who is the lord of heavens. There is always a fight for that, even in the heavens.

They have the power of their tapasia — the power of their meditation, previous meditations. That is why they are in that place.

For example, if one wants to go to America, if he is on earth, then he needs another means — like a plane or something — to go and travel to America. But for them, because of their power, they just have to will that they want to go to America, and they will be there.

So long as they have that power, they are kept there. The lives there are longer, so they stay for that much of a period. when that power of their meditation, or their tapasia, is over, then they have to come back in this world. And after they come in this world as humans, then after that, they go in the 8.4 million lifeforms.

Staying in the heavens, or Vaikuntha or Kailash, is not like getting salvation. They are not free from the realm of Kal, as people believe that that is a redemption, or that is a means of salvation.

Up through Brahm, we are all bound by our forms, by our bodies. Up through Brahm, there are bodies. We are not free till we are out of these bodies. And that can happen only if we go to Par Brahm.

Here we have the physical form of five elements. In the astral, they have the astral body, and above that is the causal body.

The soul, when it came down from Sach Khand, was very pure. And when it came from Par Brahm inside, there was one covering cast upon it — one body— which is the causal body. Then when it came further down to the astral, the astral covering came upon it. Finally, from there, when it came in this world, the physical body covering came upon it. If we see a thousand-watt bulb, it has a very high degree of luminance. But then if we cover it with one sheet, that brightness reduces. Then we cover it with another sheet, the brightness will further reduce. After we cover it with a third sheet, finally it will become dark outside.

That is how the soul, when it came down through all of these planes, has reduced in its luminance, and it has now become dark. It is in this darkness. But as it progresses further up, as it ascends to go back to God Almighty, gradually the light starts emanating from it and it becomes brighter and brighter.

When the soul ascends up, it leaves the physical and goes into the astral. One body which was covering it is out — the physical. So, it starts its luminance. Then further, when it goes to Brahm, the astral body is also cast off. And above Brahm, when it goes to the Par Brahm, finally all these three bodies are cast off and it comes in its essence. It has the luminance of twelve suns. And there, when it goes to the Par Brahm, it is no

longer a male and no longer a female. All the bodies, all the coverings it has, are shed off and it comes in its own true form.

So, only for the sake of karmas, the soul adorns these bodies as it comes into this world. Otherwise, it has no physical body or form.

The true form of the soul is that of Light and Sound. Likewise, the true form of the Satguru is also Light and Sound. And the true form of Sat Purush is also Light and Sound.

The soul is like a drop of water; and the Masters, are like the waves; and God Almighty is like the sea.

All these jivas are droplets of water from that ocean in Sach Khand. All have come from there.

The Masters say, "It is only out of that essence of God Almighty that all the souls have come in this world and have adorned this world. So, how can we say someone is good and someone is bad?"

It is only after coming in this physical world that someone has come as a high caste, someone has come as a low caste; or someone is happy, someone is unhappy. All this is a play of karmas.

God Almighty has not created any castes or races. He has only created two types — the male and the female. It is the humans who have created these various religions. That God has not created any religion. It is like, if we see about six hundred, six hundred fifty years back, there was no Sikhism — only after Guru Gobind Singh Ji passed away, Sikhism started. Likewise, the Muslims, they were not here around sixteen hundred years before. Only after Mohammed Sahib came in this world and he left, only after that, you and I have created the Muslim religion.

About two thousand years back, before that, there was no Christianity. Only after Jesus Christ came and went, then Christianity started. Likewise, about three thousand years back, Buddhism started. After Gautama Buddha came in this world and left, before that, there was no Buddhism. So — all these religions — the point of telling this is that all these religions have been created by humans. God has only created two — which is the male and female, which no one can change.

So, what is the significance of a religion, because we see so many conversions. People are converting from Muslims to Christianity, or from Hindus to Christianity, or vice a

versa. Therefore, God has not created these religions. If one prays to God Almighty, he is a person of God Almighty.

Therefore, we have to rise above religion, above all these things. We should not get stuck by these man-made impediments.

All these are shackles which we are casting upon ourselves — like casteism, or like racism, or religions. All these are shackles that we have cast upon ourselves.

That is what He says in the Bani, "Everyone in these three worlds is under the realm of Kal." Rishis or munis, or gods, goddesses, and humans, all of them are under the realm of Kal.

Sabai kaal bas hoy maut, kaalou ki hothi,
Sabai kaal bas hoy maut, kaalou ki hothi,
Paarbrahm bhagwaan mare, naa abigath jothi.

He says, "Even this entire creation of Kal — the one who has created it — even one day he is going to perish." Even Kal will perish one day. This entire creation that Kal has made is within the Will of God Almighty. It is the Will of God Almighty that He felt the souls have to go here, and they have to get an understanding of God Almighty. Because when they were in this infinite time with God Almighty, they had lost that feeling and importance of God Almighty. He felt that they should get that understanding and He made this creation for a short time.

This entire creation has a limited time, and people have made an effort to calculate that time. These calculations were also discussed with Sawan Singh Ji Maharaj, and He had corrected the timing that was written on that. It used to get published earlier. But later, it stopped. So, there is a finite period of time for this entire creation, and how much of it has elapsed so far? How much is pending? That was entirely worked out.

There are four yugas — Sat Yuga, Treta Yuga, Dwapar Yuga, and Kali Yuga. The period of the Kali Yuga is four lakhs, thirty-two thousand years (432,000). Likewise, it is eight lakhs, sixty-four thousand years for the Dwapar (864,000). It is twelve lakhs, ninety-six thousand years for the Treta (1,296,000). And it is seventeen lakhs, twenty-eight thousand years for Sat Yuga (1,728,000). So, in total, forty-three lakhs, twenty thousand years is one chaukri (4,320,000), which is these four yugas. So, that makes one chaukri. A thousand chaukris make one kalpa. So, the life of this creation is one kalpa, which means one thousand such four-yuga cycles.

This period is finite. This Kali Yuga, which we are in, only about seven thousand years have elapsed for this Kali Yuga. So, this Kali Yuga of four lakhs, thirty-two thousand years, we have only crossed about seven thousand years. And the measure of that seven thousand years starts with the end of Mahabharata, because Mahabharata was in the earlier yuga. That was Dwapar. At the end of Dwapar, Kali Yuga started. That is after Krishna died. And that's about seven thousand years only.

Many people say, "Now, Sat Yuga is going to come and things like that are going to happen." But that is not true. That full period of four lakhs, thirty-two thousand years will get over. Only then, Kali Yuga will come to an end.

So, considering strength, even if we will look at our own ancestors, even about 300, 400 years back, people were so strong. They have built temples with such big rocks, and they have been able to carry those boulders — physically carry those boulders. Or people used to lift trees themselves. They had that much strength that they could lift a tree. But now, if we see, even for carrying a small piece of rock, we have to call a crane. That much power is gone. And now, just imagine, this is only seven thousand years. You have still another four hundred thousand years to go. By the end of Kali Yuga, humans will come down to the height of around two inches — or three inches. And to even remove an eggplant, you'll need a ladder. That kind of time will also come.

Jaa ko kaal daraay oat, thaahi kee leejai,
Jaa ko kaal daraay oat, thaahi kee leejai,
Kaal ki kahaa basaay, bhakti jo guru ki keejai.

He says, "Even Kal, who people believe as God, even he is going to perish and come to an end. Therefore, you should do the devotions of someone who Kal is afraid of. You should therefore do the devotion of your Satguru."

So, you do the devotion of your Satguru, and with the help of Satguru, you embark on your journey to go back to your true home of Sach Khand and Sat Lok. Otherwise, you will have to come again and again in this world. The only way to get out of this is to take the help of your Master, to surrender to your Master, and get out of this cycle of life and death.

Jaraamaran miti jaay, sahaj mein ounaa jaana,
Jaraamaran miti jaay, sahaj mein ounaa jaana,
Jap ke naam anaam, sant jan tatv samaana.

Paltu Sahib says, "By that devotion, we will be able to bring an end to this life and death — and this entire cycle of life and death — and we can go back to our True Home."

He says, “Other than the Master, there is no one else who can get us out of this ocean of life and death.”

The mahatmas — the outside mahatmas — they can promise us heaven and Kailash and Vaikuntha. They can promise to get us there. Or they can promise us some riches. Or they can promise us better health. But they cannot give a salvation from this ocean of life and death.

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Sant Ji used to often give this example that, in a jail, there are many convicts. They are prisoners in the jail, and they have a rigorous life there. They have, from time to time, some food that is given. Otherwise, there is not much care. If the mosquitoes are biting, they have to still live in those conditions.

Like that, in that prison, let's say, one day, someone came. He felt sorry for the state of the inmates because it was very hot. So, he provided everyone with a sharbat* — he gave everyone a drink, so that it would help in the heat.

** A sweetened drink in India made of syrup with water, milk, or fruit juice*

After six months, another person came. And in winter, it was cold, and they did not have enough clothing. So, he provided blankets for everyone. With those blankets, everyone felt a little more comfortable.

A third person came, and he created a good kitchen for them for getting good food, and he provided good food to everybody. So, their condition improved.

If we see all these three people, they have improved the living conditions of those inmates, but they have not got the freedom for any one of them.

So, from C-class inmates, they became A-class inmates. They got more comforts. But even then, even though they had better comforts given to them, they still remained inmates only. They still remained prisoners, and they were still unhappy. They did not have peace of mind because their families were away, and they were in this prison.

Now, after that, a fourth person came, and he had the key to the prison, and he offered everyone freedom. He said, “Anyone who wants to go back to the family, I will open the prison and free him.”

So, if we look at all these people who have done good deeds for those inmates, who is the best? The best is the one who has opened the prison and freed the person from the prison.

In the same way, in this world, the mahatmas come from the side of Kal, who are all within the realm of Kal. They come and they extend various things — various nice things — to people. They help them with the riches, with health, shelter, or whatever good things they provide. But the people don't get free from this. The mahatmas are not able to get salvation to these people.

But Dayal sends His Emissaries. He sends Satgurus in this world, and He gives the key of freedom. The Satgurus come with the key of freedom to give salvation to the souls to get out of this prison of life and death.

So, those Satgurus come with the key given by God Almighty to free the souls from this bondage, or these shackles, of Kal and Maya, and They come here and free the souls.

It is the Satgurus, the Masters, Who come with a key that has been given by God Almighty. God Almighty has made this creation, but the key to getting freedom from this creation is given to the Satgurus. They come here, and They initiate the souls, and They give them Naam. And with the help of Naam, the souls get their freedom.

Baid dhanantari mar gayaa, paltu amar na koy,
Baid dhanantari mar gayaa, paltu amar na koy,
Sur nar muni jogi jathi, sabe kaal bas hoyi.

Paltu Sahib says, "When Dhanvantari came into this world, he was an avatar of Vishnu. Dhanvantari brought so many cures to this world — he invented so many new medicines which brought a lot of relief to people. But finally, even by then, Dhanvantari had to die and leave this place."

The vaids, all the current vaids also, they treat Dhanvantari as the God. And they all make medicines from the writings of vaid Dhanvantari.

There were several avatars of Lord Vishnu, and none of them could stay permanently in this world. Every one had to leave this world. Like that, all the gods, goddesses, humans, everyone — rishis and munis included — have to perish here in this world. Because this world is made as such that everyone who gets a body has to leave it. That body has to be left in this world itself.

This world is such that it is a world — it is called 'Mrityu Lok' — which means that people have to die here. Whoever is born has to die here.

Paltu Sahib has, therefore, given the example of vaid Dhanvantari, who was the avatar of Vishnu. Where there were no cures also, he had created those cures. Such was his greatness and prowess in medicine. But eventually, even he had to go.

* * *

Sant Ji used to tell this story. In Punjab, there was a king and queen, and they got a son after a lot of prayer. They used to love that child. When they had to do the naming ceremony of that child, the king summoned the astrologers, and they all came to see what kind of name and future of that child would be. When they all saw and checked, they told the king, "His life is only of sixteen years."

So, the king felt very sad, that after so many prayers, and after so many prayers to God Almighty, he had been given that child — and that was also given only for sixteen years. But he could not do anything about it. And as that date came nearer and nearer, both the king and the queen were anxious about it.

So, the king and queen decided to protect the child. Around that palace, they put a lot of guards and tanks and everything, and they ordered, "If there is anyone, or angels of death come, then you shoot them on sight."

Even inside the palace, they kept sentries, and they kept guards and a lot of guns, so that nobody should come inside the palace also.

Finally, he built a small glass chamber in which he kept that child so that he would be visible, and they would not allow anyone to come and take his life.

But Kal doesn't have to come in this physical form to take anyone's life. He comes inside the body only. Because, above the Eye Center, on the left side, are all the hells. And on the right side is the path to God Almighty. So, from inside only, he came, and he took that child. And all the armies and the sentries could not do anything. So, they buried him in the garden, and they built his memorial there. And every year, he would beg forgiveness from the child, "Despite all my military and all my guards and everything at our service, we were not able to protect you."

All the ministers and all the other scientists would also go there, and they would also beg forgiveness, that their intelligence and their science and their philosophy could not protect him.

All the military people would also go there — the commanders would also go there — and beg forgiveness, that all of their might could not protect him.

So, everyone, once a year, would go and beg forgiveness. But then whatever had to happen could not change. It had to happen.

Therefore, everything is under the realm of Kal, and everyone has to go at their time — be it a human being, be it a rishi, muni, japi, tapi, god, goddesses, everyone has to go as fated by Kal.

All the avatars of the gods also, they also had to perish here. Because it is the law of this land that, whatever is built, will be destroyed. Whatever is born, will die.

Baid dhanantari mar gayaa, paltu amar na koy,
Baid dhanantari mar gayaa, paltu amar na koy,
Sur nar muni jogi jathi, sabe kaal bas hoyi.

Radhaswami.

28

Meditation Talk

10 Jan 2025 — Morning

The Power That Is Extending The Grace Upon You Is Already There Within You— You Are Being Watched All The Time

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The satsangis often complain or request or plead, "You please shower Grace upon us because we want to do Bhajan. Without Your Grace, we cannot do that Bhajan." But we don't listen carefully to what the Masters have to say. The Masters emphasize that we have to keep purity of mind and keep the purity of the body in order to be successful on this Path. If we use that body or that mind for lustful activities, then where there is lust, there is no devotion. So, we have to be free of lust, greed, and attachments. If we are able to get rid of these, or reduce the influence of these, then we will be better off in our devotions.

We will have to forget about our status, our ego, about our wealth, and our caste or creed. Leave all those things aside. Only when we leave all those things aside and reduce the influence of lust and attachments and ego, then we will be able to be successful on this Path.

We have to be very mindful if we want to be successful in our Bhajans. We have to be very mindful and not indulge in lust — because the flow of lust is downwards, and the flow of devotion is upwards.

It is like saying that the sun and the moon will shine at the same time. Both the sun and moon cannot be there at the same time. Like that, lust and devotion cannot be there at the same time. So, we have to maintain that purity of the body and the mind in order to be successful in devotion.

If we feel that we will indulge in all these things and we will enjoy life as it is — and also try to do Bhajan — then, in your whole lifetime, you will never be able to do it.

In this country, India, the laws of this country are driven by dharma — by ethics and spirituality. And here, the law here says that you can have only one spouse — one husband or one wife, and we should not indulge in lust outside of this relationship. One has to avoid doing that, by avoiding any lustful thoughts about anyone outside of the marriage.

Therefore, one has to keep his mind and keep the body pure. Because the flow of lust is downwards, and the flow of devotion is upwards. One has to take out all the lustful thoughts and all those desires from the mind. Only then, with a pure mind, one can do the devotion.

Kabir Sahib also says, "People who have lust or anger or greed at their center stage, they will never be able to do meditation. They will never be able to be successful on this Path." Only those who keep these aside, and keep all the feelings of caste, creed, and all their ego about their status aside and live very humbly and pure, only they will be able to be brave and be successful on this Path.

When we do any of these things, when we indulge in lust or other activities like this, or anger, or greed, we do some things like that, then to clear that deed, we waste our meditation. So, most of our meditation is going into clearing whatever departures we have done from what the Master has told us — in just clearing that. Therefore, we don't really develop that result of Simran for getting an experience to go within and do our devotion successfully.

So, we have to completely abstain from these things and focus our attention and be brave in doing our devotion. Because if we try to step on both the boats, trying to do this, as well as devotion, then we will never be successful in our devotion.

We have to try our level best to keep the purity of our mind and our body — and then do our Bhajan Simran.

The Master is within. He is seeing us. And if we do that, then we will definitely get His Grace and we will get successful on this Path.

Instead of doing this, if we feel that we will insist to the Master and ask for His Grace, and we try to do that — we keep telling Him to extend His Grace — then that is not going to be forthcoming.

The Power that is extending the Grace upon you is already there within you. You are being watched all the time. The moment that Power feels that you are fit for being

given the fruit of this devotion, that Power will automatically give you Grace, you don't have to ask for it.

To the Master outside, we can ask anything that pleases us. But inside, the Satguru Who is within you, He will do justice — and He is very strict. As long as you don't do and follow what He is trying to tell you and do your devotion properly, He is not going to get pleased.

Therefore, we should try and follow His instructions, follow the Teachings, and give time every day to our meditation.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran. We will have meditation for one hour.

29

SATSANG

10 Jan 2025 — Afternoon

If We Do Not Maintain The Purity In The Mind, Then That Holy Sound Current Will Never Accept Us — We'll Never Be Able To Go Within

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The paathi sings the Bani of Swami Ji Maharaj...

Guru ki mauj raho tum dhaar,
Guru ki razaa samhaalo yaar,
Guru ki mauj raho tum dhaar,
Guru ki razaa samhaalo yaar.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "As a gurumukh, what should be the behavior of a disciple?"

Why do we go to the Masters? It is not so that our business improves, or that we get some more profits and gains, or our health improves, or our illness goes. But we go to the Masters so that we can get out of this ocean of life and death.

This is the biggest ailment that everyone has, and no outside doctor has the medicine for this ailment. It is only the surrender to the Masters by which we will be able to get this medicine.

This ailment is the perennial going back and forth in this ocean of life and death. We take birth and we die. Again, we take birth, and we die. This cycle is continuously taking place, and the only way to get out of this is to go to a True Master.

Kabir Sahib has said, "This medicine of Naam has been given by the True Master for the ailment of being in this ocean of life and death. And those who follow the do's and don'ts given by the Masters, and who do the practices as suggested by the Masters, only they are able to get out of this ailment and get out of this ocean of life and death."

Once we have been initiated, it is incumbent on us to follow the instructions of the Master. Then how the Master keeps us is up to Him. But we have to be happy in that surrender. Because once you have taken initiation, the account of your karmas is no longer with the Lord of Judgment — it moves to the Master once He initiates you — and He is worried about your account of karmas. So, you have to be happy and content in the way that He is keeping you.

Therefore, we have to do as much practice as we get time, and we have to follow what He says. We have to follow His instructions and live within His suggested guidelines. And then follow whatever the Master says.

So, we have to be happy and content in the surrender to the Master. The Master knows what is going to be given to us, and He is taking care of all of that. We are anxious because we are expecting something more out of all of this. We have that anxiety. So, we have to surrender to the Master and leave it — and have faith in the Master that He knows, and He will do whatever He is doing for our good.

If we see Saint Ravidas, He was a cobbler, and whatever earnings He had, it was from making slippers — making footwear. That was not enough for His full livelihood. But whatever was there, He was living within that, within those means.

We can also see for Sant Kabir, He also was living in quite significant poverty, though He was Sat Purush. But, in this way, He was living in this plane.

So, both of Them took care of the visitors that came to Their houses, and They extended good hospitality. If They had less food, They would sow gram and eat that gram and live on it. Though They had all the means to pray to God Almighty, They never prayed to God Almighty to improve Their pecuniary condition.

Therefore, He says, "You stay in the surrender of the Master. Stay happy and content in the way He is keeping you, and do not have doubt of your Master."

Guru ki mauj raho tum dhaar,
Guru ki razaa samhaalo yaar.
Guru jo kare, so hithkar jaan,
Guru jo kahe so chith dhar maan.

Swami Ji Maharaj says, "You have faith in your Master that He will take care of you, and that He will provide for you. Your Master will not let you go hungry, and He will take care of you." That Master Who, at the time of initiation, takes the account, He takes your account, from the Lord of Judgment. He is fully aware of how you are going to be living, and He fully is worried about you, and He is taking care of you. You have

to be worried about Him — and Naam. This is what you have to have faith in and worry about. The rest, whatever is in your fate, that will be provided to you.

So, it is important that we have to have complete faith in the Master. Faith is the very foundation of Sant Mat. Just like the base of the building is the foundation, the strength of the building is determined by its foundation.

Like that, for a disciple, faith is the most important thing, and he has to have complete faith in his Master. With that, he should be content and happy in the way the Master is keeping him and spend every minute — every breath — in doing devotion.

Kabir Sahib says, "With each breath, you are losing the wealth of three worlds. Each breath is extremely important, and you have to spend each and every breath in doing your devotion."

When we go to the Master, we are going there to get relieved from this ocean of life and death. So, we should have faith in the Master, and we should spend that time doing our meditation. It is important to do our meditation. We have to have mercy on our soul so that we can help the Master to extend that mercy upon us."

When we do our meditation, and we are extending Grace on our own soul, the Master is also extending His Grace upon us. In whichever corner of our house, or wherever we are, if we are sitting and doing our devotion, that reaches the Master and He knows about it, and He will definitely extend His Grace.

Guru jo kare, so hithkar jaan,
Guru jo kahe so chith dhar maan.
Sukar kee karanaa samajh vichaar,
Sukh dukh denge hikmat dhaar.

You should have complete faith in the Master, because whatever He does is for your good. I'm reminded of a story, that there was a fully attained Mahatma — a Saint — and with him, He had one disciple, and they had to travel a long distance on foot. So, both of them embarked on that journey.

On the way, it became dusk — it was evening time — and they decided to halt because, in the dark, they would not be able to progress. The Master told the disciple, "There are wild animals here, and one of us will have to stay awake at all times. So, we will break up the time period. The first six hours, I will remain awake, and you sleep. And after that, I will wake you and you take care. You stand guard."

The disciple said, "No, Master, don't worry. First, I will take guard."

Then, the Master said, “Okay, then you light a fire, because animals cannot see otherwise, and they may just unnecessarily attack.”

He said, "Okay." And the Master went to sleep.

At twelve o'clock, the disciple started feeling very sleepy, so he woke the Master up, and he told Him, “Now I am feeling very sleepy.”

The Master said, “Okay, fine. I will now give guard. You go to sleep.”

That disciple went to sleep, that fire had been lit, and the Master was giving guard. Now, while the Master sat there, after some time, He saw there was some movement in a bush. Then slowly, from that bush, one snake came out, and that snake started going towards the disciple.

The thing is that, now we all have different languages, and we cannot understand each other's languages. But when you come to the Tenth Door, then everyone's language is the same – all animals, forms, everyone’s language is the same — that is, the language of the soul. So, it is very easy to understand and communicate. It is only in this form, in this physical form, that we find difficulty. The Master, within His inside, asked the snake why he was going to the disciple, and what was his intention.

The snake told Him, “I'm going to bite the disciple. Because, in my previous life, this person who is sleeping, bit me in my throat, and he drank my blood.”

Now, the Master saw that he was a poisonous snake, and if he bit His disciple, the disciple would die immediately. So, He said, “What is it that you want to do?"

He said, “I want to drink his blood.”

Then the Master told him, “Okay, if I give you the blood and you get to drink it, is that acceptable to you?”

He said, “Yes, that is fine with me. So long as you give me blood and I can drink his blood, I'm happy. I will go.”

So, the Master said, “Okay, then just wait.”

He took one small utensil. The disciple was sleeping, so he sat on the chest of the disciple, and he closely caught his hands and legs so he would not move. When he did this, the disciple woke up.

But when he woke up, he saw that it was his Master only Who was sitting on his chest. The Master had a knife in His hand, and He was trying to cut his throat. But the disciple felt, “Okay, it is the Master only. If He is trying to kill me and I die, then I will get salvation. So, never mind, I'll just pretend I am sleeping and let me see what happens."

The Master made a small cut — a small incision — and He quickly collected the blood that was spilling out in that small utensil and then gave it to the snake. Then the snake drank that blood, and he left from there.

In the morning, that place where that incision been made was painful for the disciple. The Master had tied one small cloth around it, and he could not sleep in the night after that. However, he didn't say or utter a word.

So, in the morning, the Master felt, “Now, the disciple will definitely ask me what I was doing in the night.” But the disciple was quiet. He didn't utter or say anything. Both of them packed their bags and they continued on the journey, and they didn't speak about anything.

After about four, five kilometers, the Master felt, “Still the disciple has not asked me what I was doing in the night.” So, He asked the disciple, “How come you are quiet? Last night, you had opened your eyes when I sat on your chest, and you were seeing what I did. But yet, you have not asked me a single question of what I was doing, and why I was doing that.”

The disciple said, “Look, you are my Master. I have full faith in You, and I have come to you for salvation. So, if by cutting my throat, You want to give me salvation, then so be it. That is the easiest way to do it. But whatever You choose and do and think for me, I'm sure you have my interest in mind.”

The Master said, “Yes, indeed. But I’ll tell you why I did it. After you went to sleep, about half an hour past that, one snake came, and he wanted the blood of your throat. Because in the previous life, you were a snake and he was a human, and you had drunk his blood. He was a poisonous snake, so I could not allow him to bite you, because then you would die. I tried to find a way so that your burden is also paid off – your karma is paid off – and you don't have to die for it. That is why I thought of this way where I held you tight. Because if you moved too much, then maybe I would cut you more, and you would die like that by the cut only. So, I tried to hold you tight, and then I made a small incision because of that, and I gave him the blood. Then the snake left. This way, I found a solution so that you could pay off your debt also, and you could live also.”

Then the disciple said, “Yes, I know whatever You are doing, You are going to do in my interest. I have full faith in you.”

So, Swami Ji Maharaj says, “Whatever the Master is doing, He is doing in your interest. But it is our ignorance which makes us lose our faith in Him.”

Sukar kee karanaa samajh vichaar,
Sukh dukh denge hikmat dhaar.
Taad aur maar kare soyi pyaar,
Bhog sab indhree rog nihaar.

Swami Ji Maharaj says, “There are different ways the Master redeems your karmas and takes care of you.” Sometimes, He also scolds you and He admonishes you. But we often feel, “We are doing so much seva, and yet, He has scolded me, or He has admonished me.” We feel insulted or we feel put down — let down — by this, and that is because of our ignorance. We fail to comprehend why He is doing it. But that is one way that the Master also has for redeeming our burden of karmas. They have so many ways to do it.

I remember that in the ashram, there was a person called Siddhana. Christopher and Bernard also know him. He is there in the ashram even now.

Siddhana had been treated in a mental hospital. He was mentally ill, mentally imbalanced. And when they found him mentally imbalanced, the villagers left him in the ashram. Thereafter, he continued to stay there. Occasionally, he would show this imbalance. Suddenly, he would hold the feet of the Master and not leave the feet. He would just continuously hold the feet. Once or twice, it happened. But then Somanath Baba Ji got very annoyed, and He took His stick, and He beat him with the stick.

But such is the way the Masters work, that with one hit of that stick, his entire mental problem was solved. After that, there was never any issue with his mind or his imbalance.

So, that is a way that the Masters work. But because of our ignorance, we are not able to comprehend Their Grace. We are not able to understand. Therefore, we start casting aspersions, or we start thinking that They are not doing the right thing for us. All these things happen because of our ignorance.

* * *

There was this other incident of a person called Mysore Maharaj. Again, Christopher and Bernard know him. This person was from Andhra, and he used to call himself

'Mysore Maharaj' in the ashram. He used to take the cows and the buffaloes to graze and take care of them. That was his seva.

But he had a very short temper, and he used to get angry and irritated very quickly. Once, some sevadar told him something, so in anger, he slapped that sevadar. That sevadar then went to Baba Ji, and he complained, "Mysore Maharaj Ji has slapped me."

So, Baba Ji immediately called Mysore Maharaj and He asked him what happened.

Mysore Maharaj Ji said, "Yes, I slapped him because he was saying such and such a thing."

Then Babaji said, "You get this person, Mysore Maharaj Ji. You throw him out of the ashram."

So, people accosted Mysore Maharaj and left him at the gate. But he didn't leave the ashram. He sat there at the gate. This was in the morning, so he was sitting there only.

Now, look at the fun. After some time, Babaji inquired, "Is he still there near the gate, or he has left?"

They said, "No, no, he is still sitting there."

He said, "Okay, then give him some food." So, they sent some food and water outside.

Then again, at nighttime, he was still sitting there. So, again, Babaji asked if he's still there. Then He again sent some food and water.

He was concerned — Babaji was very very concerned about him — but He had kept him outside like this. And this way, three days passed. So, for three days, he was adamant, and he didn't leave the ashram. He was sitting there day and night, and Baba Ji kept sending him food and water but not allowing him to come inside.

Then on the third day, finally Babaji felt sorry for him, and He called him inside. He scolded him and told him that he should not repeat such a thing again.

Mysore Maharaj Ji said he would never do this.

But just think that, for doing this, how much of his karma would have been redeemed by Somanath Baba Ji? How many karmas He would have redeemed like this — by doing this?

Kahu kyaa dam dam sukar gujaar,
Binaa un aur na karnehaar.
Dukhi chith se na ho dukh laar,
Sukhee honaa nahi sukh jaar.

Swami Ji Maharaj says, "You should understand the Master is God Almighty. He is not an ordinary person. He is God Almighty, and He is Shabd. He has come and manifested in this physical form here, only for your sake. Because you will not be able to understand Him otherwise. You will not be able to understand God Almighty otherwise." Only for that, He has taken this form of a human being. Otherwise, He is Shabd, and He is God Almighty Himself.

When you do your meditation and you cross the nine doors and come to the Tenth Door, there when your Third Eye opens, you will see for yourself that your soul is sitting there. The soul is Sound and Light, and it is the Light of that soul, which is manifested in this entire body, from which all the pranas and all the body is functioning. But the soul is only Sound and Light. The Master is also Sound and Light. And God Almighty is also Sound and Light.

He says, "Your account is with Him, and He is God Almighty. He is the whole and sole for your salvation, and your account is with Him. He is very merciful." Even if you have some love for Him, very little love though, but you have some love for him, then He will definitely come at the time of your death to take you with Him. He will be giving you the salvation — He is the whole and sole — He is God Almighty.

If you are doing meditation for about two and a half hours daily, then many times, He also informs you about three days before the time of death. He comes in, and He manifests Himself within — and He manifests the Holy Sound and the Light within. He tells you, "This is the time that you are going to be leaving." So, You are well-informed in advance. He will definitely come at the time of death.

Now, if we have a little bit of love also, He will definitely come to take us. For those who have a burden of karmas and they have not done their meditation — they have not been able to do it. They have a burden of karmas, but they still have some love for the Master, the Master comes to fetch them. He places them at the higher plane, where they can redeem those karmas, and further ascend.

For those who have been doing meditation, even for say one hour, one and a half hours, and they have been on this Path, for them, the Master places them in the Mukthi Pad, or the Par Brahm. So, they are there.

For those who may not have done meditation but have no attachments in this world — they don't have any attachments — for such jivas, the Masters take them to Sach Khand.

So, what holds us back in these worlds is only our attachments. It is the love of the people around us and the things around us that is holding us back here. If someone doesn't have these attachments, and for them, these don't matter, then the Master takes them straightaway to Sach Khand.

That is why we should follow the Teachings of the Masters. They come, and through their Satsangs, They explain again and again. So, we should try to follow what They are trying to tell us. They keep telling us so many times. We listen to Satsang so many times, for so many years. We like to listen also, and we understand when we listen— but we finally again succumb to our mind. The mind again prevails on us, and mind fools us, and completely takes us away from the Path and leads us to misery. Again and again, we fall into that trap.

We have spent so many millions of lives where we have sacrificed that to Maya. We have played completely in this duality and lost those lives to Maya. So, at least use the rest of this life for the Master. At least spare this life, have mercy on your soul, and spare it for the Master in this life.

The Masters never die. After They leave this physical body here, They don't go back to Sach Khand. It is such a great sacrifice that They are making for us that They go and reside at the level of Brahm. From there, They are protecting the souls — Their initiates. That is such a great sacrifice that They are doing for us. We should at least therefore have respect for what They have told us, and we should try to follow the Teachings that They have given us.

Sach Khand is a place of immortality. After death, if the soul goes to Sach Khand, then it never comes back into these worlds. The Masters, therefore, do not go to Sach Khand. After death, They don't go to Sach Khand, and instead, They stay connected in Brahm. Such is Their sacrifice, that They don't go back there. For our sake, They are still staying in the Brahm and protecting us. So, looking at such a great sacrifice of the Masters, we should awaken, and we should try to have mercy on ourselves, and try to listen to what They are telling us.

Bisaaro mat unhe har baar,
Dukh aur sukh raho un dhaar.
Guru aur shabad yeh dou meeth,
Nahee koi aur in dhar chith.

Yahee satpurush yahee karthaar,
Lagaave tohe ik din paar.

The True Form of the Master is Naam, or the Holy Sound Current, which is emanating from God Almighty. That is the True Form of the Master. Guru Nanak Sahib has also said, "It is that Holy Sound Current which has created, made, this entire creation. Everything that we see — the sea, the land, and the sky, and everything else — has been created by that Holy Sound Current. It is the same Sound Current that is there in all beings, and it is resonating at the Eye Center.

The Masters are that Holy Sound Current. The True Form of the Master is the Holy Sound Current. If you see, there are thousands of disciples, and they have one Master, and that Master may be staying at some place. But at all times, He is protecting those thousands of disciples. So, how does He do that? That is because of the Sound Current, and everyone has the Sound Current within themselves. The Sound Current is omnipotent. It is there everywhere. So, whenever that protection is needed, the Sound Current manifests in the form of the Master and protects that disciple.

Swami Ji Maharaj says, "The True Form of the Master is that Holy Sound Current." Inside, in the higher planes also, They are the doers in all of these planes. Therefore, the disciples are never disturbed in these planes when they go and ascend up.

Binaa un koi nahee sansaar,
Dev man surat un par vaar.
Karein vah nith teree saar,
Tere tan man ke hai rakhvaar.
Sukar kar raakh hirde dhaar,
Mitaave dukh sabahee jhaad.

Swami Ji Maharaj says, "The Guru takes care of the disciple at all times, and you should have faith that He will take care of you. He takes care of you in this world, and He will take care of you at all the levels. Once He handholds the disciple, He will not leave the disciple till He places him in the lap of God Almighty."

All the other relationships that we have are related to this physical body and only limited to this world. They are not connected to the soul. The only relationship that the soul has is with the Sound Current, with the Master, and with God Almighty. If there is someone who takes care of us in this world and beyond, it is only the Master.

Karein kyaa man teraa naakaar,
Nahi tu chodathaa vish dhaar.

Bhog mein gire baarambaar,
Na maane kahan un kee saar.

The Bani of Swami Ji Maharaj is very straightforward and very clear. He says, "You should not get swayed by the mind, because the mind will create this duality, and he will take you away from this Path. He will take you to all the other outside things, and you will not be able to focus and do your devotion."

In the morning also, I had mentioned that even Kabir Sahib has said, "Those who are lost to lust, greed, and anger, they will never be able to do their devotion." In order to do devotion, only a brave-hearted person, who is not swayed by lust or anger or greed, only such a person who has faith in the Master will be able to be successful on this Path.

Therefore, it is very important that we maintain the purity of our mind and this body. Because if we do not maintain the purity in the mind, then that Holy Sound Current will never accept us, and we'll never be able to go within.

Isee se mile tujh ko dand,
Nahi tu maanathaa matimand.
Saho ab pade jaisee aay,
Karo fariyaad guru se jaay.

Swami Ji Maharaj says, "Under the influence of the mind, we do so many deeds, and then we have to pay for these deeds, and we have to suffer as a result."

In the earlier yugas, when such a thing happened and the load of deeds was high, the karmas would be pushed into the next life. But in Kali Yuga, the law is that you have to pay it off in this life itself. We do not look at the kind of deeds that we are doing. We get swayed by the mind. The Masters keep trying to explain again and again to us, and though we listen again and again, we do not follow that, and we again and again fall into this trap of the mind and do all these karmas. Then we have to pay for these karmas. We do not meditate and redeem those, so we have to eventually pay for the karmas at the end of our life. Even in satsangis, we should not be in the belief that we will not have suffering. Because in satsangis also, there is a lot of suffering if the load of karmas is heavy. In fact, it is more than what is there for normal people.

I have seen for myself that, in our Guddella village, there was a person — he was a satsangi — he was an initiate of Somanath Baba Ji. He was a bit unscrupulous in his mind all throughout. But then, later, what he did was, he got some book which talked about some tantras and mantras and things like that, and he would go around and fool

people with those tantras, mantras — deceive people — and make some two thousand, three thousand rupees. And that way, he would keep earning. It became so much so that people around the area knew about him, and they did not get carried away. So, he would go further away to distant villages. And there, he would try to fool people and get money. He did this for about eight years. After eight years, he got paralyzed from the waist downwards, and he could not move. But the upper part of his body was perfectly fine. He could eat and do everything, but he could not go to urinate, he could not pass stools on his own. He was completely paralyzed, and he was in a very bad state. His wife was also suffering because she had to take care of him. This went on for nearly eight years. It was complete agony for him for eight years, and then he died after eight years. I used to go there because he was a satsangi. Whenever I went to Guddella, I would visit him. I've seen with my own eyes the kind of suffering that he had gone through.

So, we should not be in this belief that we will not have to pay for it. Please remember that the Master inside will not forgive us for whatever we are doing.

Whatever He says, we should learn from it. We should assimilate it and bring it in our life and try to follow His Teachings. Whatever deeds we do, we will have to pay for those deeds in this life itself. We will not be able to carry it forward because, being satsangis, we are not going to come back again in this world. We are seldom given another life, because the Masters always keep us at the higher planes. In order to redeem all the existing burden of the karmas that are there, the current karmas that we have done in this life — and the Pralabdh —we have to redeem that in this life itself. So, sometimes, the suffering for the satsangis is more than the suffering for ordinary human beings.

Pakad phir unhee ko tu dhaay,
Karenge vohee teri sahaay.
Binaa un aur nahee darbaar,
Raho un charan mein husiyaar.

Swami Ji Maharaj says, "You beg for forgiveness at the feet of the Master. When you ask for forgiveness, you should make sure that you do not repeat that mistake again." For the deeds that you have done, you will have to pay for it. But then you beg to the Master for forgiveness for those deeds — and you do not repeat those deeds.

Gunah tum kiye din aur raat,
Guru ki kuch na maani baath.
Isee se bhogathe dukh gaath,
Bachaavenge vahee phir taath.

Swami Ji Maharaj says, “You beg for mercy and beg for Grace of the Master for the karmas that you have done. Because your account of karmas is in His hands.”

Isee se bhogathe dukh gaath,
Bachaavenge vahee phir taath.
Raho radhaswami ke tum saath,
Lage phir shabad agam tum haath.

Swami Ji Maharaj says, “You remain at the feet of the Master and you follow His Teachings, and you surrender to the Master.” If we go to Satsangs — we should try to attend the Satsangs — it doesn't matter if you are attending the Satsangs of different Mahatmas, we should follow the essence of sadhus. What sadhus do is, they accept only what is good for them and they leave the rest. So, when we go to different Masters, or we go to different Mahatmas and we listen to Their Satsangs, we should benefit from Them. You should only assimilate that which is good for you and for your devotion and leave the rest.

As a satsangi, you should not engage in any kind of criticism, any kind of slandering. You leave all these things, and you develop that love and affection.

So, when we go to the Masters, we listen to the Satsangs of the Mahatmas, whatever They say is also for our benefit and we should learn from that. We should accept the good things that They are saying and try to assimilate it within us.

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I am reminded of my previous life where I was initiated by Sawan Singh Ji Maharaj. Though I was initiated by Sawan Singh Ji Maharaj, my faith and my love and affection were always with Somanath Baba Ji. Therefore, I was not able to develop that faith and love and affection for Sawan Singh Ji Maharaj. For a disciple, it is very important that you should have that love and affection and faith in your Master. As a result of that, I had to come again in this world. I was reborn because, somehow, I did not manage to develop that love and faith in Sawan Singh Ji Maharaj.

But then in this life, I spent nearly eight years with Somanath Baba Ji. Day and night, I did my seva, and He graced me with limitless Grace. I cannot fathom the kind of Grace He showered upon me. After He left His physical body, I also, for some time, went to Charan Singh Ji Maharaj. I got my mother initiated there. And later, I met Ajaib Singh Ji Maharaj.

Again, Ajaib Singh Ji Maharaj is the reason why I started — He is the One Who ordered me to come to Andhra and start the Satsangs and set up the ashram and do everything.

He is the One Who again limitlessly extended mercy upon me — both spiritually, financially, and in every respect, I cannot possibly fathom how much mercy He has graced, how much He has showered upon me. And not only that He has showered in the past, He is continuing to shower, even today.

Therefore, even today, all these Masters are showering all Their Grace upon me — and upon all of us, in fact. In this ashram also, I have named as 'Som Ajaib Kripa'. Because it is these Masters only Who are at work here. They are only showering Their Grace and Their mercy.

Everyone has one Master. But I have two Masters — both Somanath Baba Ji and Sant Ji. Both are my Masters. Both are my Gurus. So, for me, both of Them were Masters.

In the last program that was in Delhi of Sant Ji in 1997, I was there. We were in Papu Ji's house, and there, one lady came from Andhra, and she wanted initiation from Sant Ji. I was also wondering how she had come, because she was from Anantapur, and she had come from a place where there were no Satsangs, and there was no link in our family or anything for Satsangs. But somehow, she had come. She had gone and met some relative in Mudgal. And from there, she had taken that relative and she had come to meet Sant Ji and take His initiation. She had that inner inclination to get initiation from Sant Ji and she had come there.

When she came, then I went to Sant Ji, and I told Him, “This lady needs initiation.”

Sant Ji thought for a while, and then He told me, “Okay, you go and give initiation to her.”

Now, Oberoi Ji was also standing there at the door. But then I, with folded hands, told Sant Ji, “I cannot give initiation. This is not my work. I cannot give. I cannot take that responsibility.” So, with folded hands, I begged Him to give the initiation. That went on for some time, and finally, I told Him, “You make her sit and You give the initiation, and I can explain the theory and I can do everything.” Because that lady didn't understand any Hindi, or Punjabi, or anything.

So, I explained the full theory to her, but Sant Ji was there. She was the last person to get initiated by Sant Ji.

So, it is very important to develop that faith in the Master, and one has to develop that faith.

It is important to develop that faith, so much that, in Sant Ji's place also — in Sant Ji's ashram — many times, He would delegate Master Ji to go and explain everything, and

give the Five Words, and also make the new initiates practice that. Master Ji would pretty much conduct the entire session. It was to such an extent that many people had come to me and told me also, “In fact, Sant Ji didn't give me the initiation at all. It is Master Ji who gave me initiation.”

Then I had to explain, “Look, the essence of Saints is Sound Current. For Them, being there physically, or explaining physically, is immaterial. They can give you a connection to the Holy Sound Current from anywhere. So, this is not necessary. But it is important again, like I said, to develop that faith in the Master.

* * *

Sawan Singh Ji Maharaj also, in those days, travel was difficult — because mostly, the means were by ships. Sawan Singh Ji Maharaj had nearly four thousand disciples who were given initiation abroad. He did so by representatives there. So, that is very much possible for Masters to do it. For Them, this distance is nothing. It is only for us. We believe that there are these seven seas, and we are far away. But for the Masters, all these distances are insignificant.

Isee se bhogathe dukh gaath,
Bachaavenge vahee phir taath.
Raho radhaswami ke tum saath,
Lage phir shabad agam tum haath.

Radhaswami.

30

Closing Talk

10 Jan 2025 — Afternoon

Your Account Of Karmas Is With Your Master — So, Do Not Forget Him

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So, today is the last day of this ten-day program. All of you have taken out your precious time and have participated in this program and made it successful. I pray at the feet of SomAjaib that They will extend Their Grace upon all of you so that your devotion and your love and affection towards your Masters will increase.

Also, I hope that, in these ten days, you have practiced sitting twice for two hours, and one hour for Satsang. When you go back home, you should continue to maintain this practice of sitting for meditation.

It is possible that the meditation that we do here, and the hours that we can sit here, it is difficult to sit like this at home when we are sitting alone. Here, in the midst of everybody else, it is easier to sit for longer hours. But you must try to sit as much as possible at home. And just like you give time for the rest of the activities, you should take out time for meditation.

So, listen to Satsang every day, and do Bhajan Simran every day. Because these are your true work — these are the two things you have to do. Everything else that we are engaged is for others.

The Masters are sitting within you, and you should have faith in Them. By doing your Bhajan Simran, that faith will increase.

The Masters Who have initiated you, all the Masters, are connected within. And the account — your account of karmas — is with your Master. So, do not forget Them. Remember your Masters, and do your Bhajan Simran and Satsang every day, so that your love and affection for Them increases.

I hope that, just like you have, in this program, participated and done your meditations and spent that time, like that, when you go home, you also spend time doing your meditations and listening to Satsang.

All of you who have come here and made this program successful and participated — taken out precious time and come here — from the Masters and myself, I extend a “thank you” to all of you.

If, for any reason, any of the sevadars have hurt your feelings or caused any discomfort to you, then on their behalf, I extend a "sorry" to you.

A lot of the foreigners have participated in doing seva and I thank all of them. And we should remember that seva is doing no less than Bhajan Simran.

When at home also, we are together — or if satsangis visit us — then we should feel that it is the Master Who has visited us. So, with that love, when we greet the satsangis who come to our house, then the Masters also grace us in a similar way. It is up to us to develop those good feelings towards each other so that the Master also graces us accordingly.

Radhaswami to all.

GLOSSARY

Adi Naam
The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agamya karma
Thought-produced *karma*; impressions left on the mind, erased at the time of death

Agra
City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji
Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa
Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Anaami
Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

And, Anda
Astral Realm; lit. "Egg", second subdivision of *Brahmand;* lies between the Physical Plane (*Pind*) and the Causal Plane (*Brahm*); contains the regions of all gods and goddesses

Andhra Pradesh
State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji
Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anuraag
Strong love or passion

Anurag Sagar
Lit. "Ocean of Love"; story of God's Creation in book form written by Param Sant Satguru Kabir Sahib

Arjan Dev Ji
Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram
Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga
Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Avaran

A state of consciousness between the meditative state and the sleep state; through what can be described as an *ignorance of truth*, the mind deludes us into thinking we have meditated, while, in fact, our drowsiness and distraction have moved us away from the focus at the Eye Center and our meditation is disrupted

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Ayurveda

Lit. "Life-knowledge"; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called *doshas* (*Vata*, *Pitta*, and *Kapha*) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, *yoga*, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing *Bhajan* (i.e listening to the Sound Current)

Bala

Disciple and traveling companion of Guru Nanak

Balakh and Bhokara

Two ancient cities, which were both historically important centers of Buddhism, Islam, and Zoroastrianism; associated with the story of king Ibrahim Adham; today Balkh is a district in northern Afghanistan and the Bukhara region lies in modern Uzbekistan

Bali

Benevolent king; born in the Asura race (grandson of Prahlad); became ruler of third netherworld of *Patala*, *Sutala* at the hands of Vamana, an *avatar* of *Vishnu*; also known as Mahabali

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore
Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani
Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Beas
City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree
A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Bhai
Brother, spiritual brother

Bhai Bela
Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his *Guru* while tending to the *Guru's* horses

Bhai Lehna
Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhai Manj
Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the

mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan
Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara
Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhringi
Predatory mason wasp that transforms caterpillars into *bhringi* through its sound

Bibi Lajo
Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Rukko
Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bishan Das Ji
Disciple of Amolak Das in the *Udasi Mat* of two *Shabds*; first Master of Ajaib Singh Ji prior to his full initiation into *Surat Shabd Yoga* by Kirpal Singh Ji Maharaj

Bombay
City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand
The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma
Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji
Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (*atta*); also, *roti*

Chappal

Sandal; open-toed shoe

Charan Singh Ji

Param Sant; (1916-1990); grandson of Sawan Singh Ji Maharaj; served as head of Radha Swami Satsang Beas after the passing of Maharaj Jagat Singh Ji

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chudamani

The second son of Dharam Das Ji Who continued the *panth* of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore
Numerically 10,000,000 (ten million)

Dadar
Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Dadu Dayal Ji
Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Darshan
Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dasharath
King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya
Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai
Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal
Lit. "Merciful"; another name for Absolute God, *Sat Purush*

Delhi
Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh
Name of Jaimal Singh Ji's and Sawan Singh Ji's *ashram* in Beas; largely built by Sawan Singh Ji Maharaj

Devi
General term for a Hindu goddess

Dhani Dharam Das
Saint; Soul that was pursued through four *yugas* by Kabir Sahib to ensure his salvation, as told in the *Anurag Sagar*; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhanvantari
Hindu god of *Ayurveda*; considered to be an incarnation of *Vishnu*; emerged out of the Ocean of Milk, while it was churned, holding in his hands a pot of *Amrit*

Dharam
Guidelines for religious and social obligations for living a virtuous life; also, *Dharma*

Dhoti
Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhuni, Panch Dhuni
Austerity of sitting with four fires on each side with the sun overhead providing the fifth fire

Dhyan
Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Duryodhana
Eldest of the Kauravas, the one hundred sons of the blind king Dhritarashtra and Gandhari; crown prince of Hastinapur

Dwapar Yuga
“Bronze Age”, a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Ganges River, Ganga
Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganja

Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghat

Bank of a river used for bathing, washing clothes, or funeral rites by the poor

Ghat Ramayana

Lit. "Ramayana of the body"; originally written in 1618 by Tulsi Das Ji in the Awadhi language for the common people who were unversed in Sanskrit to introduce them to the secrets of *Sant Mat*, it received stiff opposition from the religious orthodoxy, so Tulsi Das wrote the *Ramcharitmanas* (lit. "Lake of the deeds of Rama"), the story of Lord Dasharath and Lord Rama, in its stead; later, in the incarnation of Tulsi Sahib, the *Ghat Ramayana* was reintroduced

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Govardhan Mountain

Legendary mountain lifted up by Krishna to protect the villagers from the wrath of *Indra's* rain; *Indra's* defeat began the movement in Hinduism away from sacrificial appeasement and emphasized *karma* and *dharma*

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original *Adi Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurubhakti
Devotion to the *Guru*

Gurudev
Radiant Form of the Master

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Halvah
Soft sweetmeat or pudding made with ghee, sugar, and flour

Hanuman
Avatar of *Shiva*; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Haridwar
City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Harishchandra
King of Ayodhya; lived during the *Treta Yuga*; held accountable by Sage Vishwamitra for abuse suffered at the hands of Vighnaraja, the lord of the obstacles, who was using Harishchandra's body to disturb the sage's meditation; to atone for this Harishchandra gave away his kingdom and all his possessions and later on even sold himself and his family into slavery to pay the debt demanded by Vishwamitra

Hriday
Gurumukh disciple of Tulsi Sahib

Indra
Hindu god; king of the gods; the god of rain and thunder; Hindu equivalent of the Greek god Zeus

Indriya

Sense organs; the five *Jnanendriyas*, or senses of perception: eyes, ears, nose, tongue, skin; and five *Karmendriyas*, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar City

City in India; capital of Punjab until 1953

Jamuna River

Second largest tributary to the Ganges River in northern India; near the *ashram* of Swami Ji Maharaj from which Saligram Ji would fetch water as *seva*

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash

The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kalpa

One thousand *Mahayugas*, or one day of *Brahma*

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Karunamai

Incarnation of Kabir Sahib in the *Dwapar Yuga*, the third of four *yugas,* the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book *Anurag Sagar*

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic *Mahabharata*

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kul

A person's family lineage

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the *Bhagavad Purana*; reserved for persons who engaged in adultery; Pot Hell emptied by *Guru* Nanak to redeem an initiated soul mistakenly confined there

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lakshmi

Hindu goddess of fortune and wealth; wife of *Vishnu*; also called *Padma, Kamla, Shri*

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Loi

Wife of Kabir Sahib

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. “Great King”; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Mal

A condition of *impurity* of our mind through lingering attraction to and indulgence in the temptations of the world outside that cloud our thoughts and weaken our focus

Maninder

From the *Anurag Sagar*, the name of *Gyani* (Kabir) during His incarnation in the *Treta Yuga*

Manmukh

One who is given to obey the dictates of the mind being influenced by the five *dacoits* of lust anger, greed, attachment, and ego; one who shows indifference to the *Guru* and the Teachings of *Sant Mat*

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the *rebab*, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Marich
Rakshasa; uncle of Ravana, had power to convert his shape to any animal

Mastana Ji
Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Maulvi
Title given to a Muslim religious scholar; Bulleh Shah was considered a *maulvi*; also *mawlawi*

Maya
Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mira Bai
Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib
Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Moni
Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. “Person who is silent”

Mrityu Lok
Lit: “Region of Death”; world of *Kal*; that is, the world of life and death; the lower three planes of creation (physical, astral, causal)

Mudgal
Village near Guddella Ashram

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan
Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narayana
The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Nath Panth
Path of yogic tradition, devoted to Lord Shiva, which originated by Gorakhnath emphasizing tapas, tantras, and austerities; there are several streams or subdivisions of this panth, which also contain householders

Neem tree
Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan
Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Paan
A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Padma rekha
Mark or line on the foot or palm, the "lotus line"

Paisa
100th part of a *rupee*

Paltu Sahib
Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pandal
Tent or canopy

Pandavas
Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic *Mahabharata*

Panth
Path or sect

Par Brahm
First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant
Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* “Supreme Saint”, Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad
Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, *Prashad*

Peon
Menial laborer; clerical or physical worker with minimal training or skills

Pitra puja
A Hindu ritual performed where food is generally offered to appease ancestors

Pralabdh karma
Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana
Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama
Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Puja
Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit
Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab
State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Punjabi

Native Indian language of the Punjabi people

Purana
Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

Pushpama
Disciple and *paathi* of Somanath Baba Ji Maharaj, *sevadar* at Kengeri Ashram

R. R. Singh
A friend of Ram Singh's with whom he stayed while working in R. R. Singh’s betel leaf business and perfecting his *Simran*

Radha Bai
Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

Rahu and Ketu
Rahu, from the *Asura* race, received a sip of nectar during the churning of the Milk Ocean from *Mohini*, an *avatar* of *Vishnu,* and was beheaded with a disc for his deception before he could fully swallow it. But because the nectar touched part of his body, the head became immortal. The head of *Rahu* and *Ketu*, the severed tail, are considered as manifestations of two shadow-planets, the south and north moon nodes.

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji
Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as “Rajjab Bani”

Ram Das Ji
Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; *Guru* of Arjan Dev Ji

Ram Singh Ji

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sabzi
Indian mixed vegetable dish

Sach Khand
Lit. “True and Imperishable Region”; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadh Gati
A term of status for a devotee; a *Sadh* who has risen above *Trikuti* within who is the form of Light and Sound

Sadhu
Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning “to reach one's goal”, “make straight”, or “gain power over”; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal
Lit. “Thousand-Petaled Lotus”; upper region within the Astral plane; below *Trikuti*

Sahjo Bai
Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Saligram Ji
Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru’s* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji’s successors in Agra

Sanchit karma
Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat
Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning “company”

Sannyasi
Individual in *sannyasa*

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. “Path or Doctrine of the Saints”; also known as *Surat Shabd Yoga*

Sar Shabd
Lit. “Essential Sound”; manifestation of the Sound Current heard in *Par Brahm*

Sat Lok
Lit. “True Region”; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam
Lit. “True Name”, Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush
Lit. “True Being”; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Sukrit
Name of Kabir in his incarnation in the *Sat Yuga*

Sat Yuga
“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru
Lit. “True *Guru*”, Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satsang
Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shastra
Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Sikhs
Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran
Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita
Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

SomAjaib
Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom

He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sudarshana Chakra

Spinning, disk-like weapon with 108 serrated edges used by the Hindu god *Vishnu*; according to the *Puranas*, used for the ultimate destruction of an enemy

Sugriva

In the Hindu epic, *Ramayana*, Sugriva was the younger brother of Bali; whom he succeeded as the ruler of the Vanara kingdom, Kishkindha

Sukhdev Muni

Muni from the *Treta Yuga*; parrot-like appearance; son of Ved Vyas; disciple of King Janak

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Surdas Ji

Sant; (? - ?); A self-inflicted blind *sannyasi* devotee of Krishna who had reached *Sahasdal Kamal* within when he was initiated into *Sant Mat* by Sant Nabhadas Ji; noted as a great poet

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Takshak

King of the *nagas*; snake-like entities located in the *Patal Lok*; [From Kabir Sahib's *Anurag Sagar* and His story of queen Indra Mati, during the *Dwapar Yuga*, after receiving initiation into *Sant Mat* from Karunamai, Indra Mati is accosted in the night by Kal in the form of a snake named Takshak who bites Indra Mai on the forehead in attempts to lure and tempt Indra Mati's attention aware from her devotion to her Master within. Remembering her Master, the snake's poison is ineffective and her devotion remains true.]

Tamil Nadu

State of India; at the southern tip of India

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or *tantric* religion" refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tapasia

Ascetics who perform austerities, penances, and physical mortification

Tapi, Tapasvi
Pratitioner of *tapas*, austerities; an ascetic

Treta Yuga
"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tukaram
Sant; (est. 1598-1649); poet and member of the Bhakti movement in Maharashtra; introduced Shivaji to his *Guru*, Ramdas

Tulsi Das
Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the *Ramayana*

Tulsi Sahib
Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Uttar Pradesh
State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid
An *Ayurvedic* physician

Vaikuntha
Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Vaitarani River
A vile frightening river in the afterlife, filled with blood and pus, which is difficult to cross; only sinful souls have to cross and need at least some deeds of merit to be able to do so; good souls do not have to cross it; equivalent to the river Styx

Varanasi
Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vibhishana

Younger brother of Ravana who joined Rama's army and later became king of Lanka

Vikshep

A persistent deflection, or *vacillation*, of the mind between doing one's Naam Simran for a time, being distracted by outside thoughts, and returning to Naam Simran for a time, never finding consistency

Virata

King of Virata Kingdom, nowadays Nepal; held the Panadavas in his service for the last year of their exile in the *Mahabharata* story; his daughter Uttara married Arjuna's son Abhimanyu and their son Parikshit followed Yudhishtira on the throne

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vishvamitra

Brahmarishi; originated from a kingly family; gave up his kingdom to become a great *rishi*; known for his anger and violent encounter with Vashisht; debated value of austerities versus *Satsang* with Vashisht

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yadavas

Clan in the *Mahabharata* epic of which Krishna was king; a social entity of people who mostly work as farmworkers who are considered outside the caste system; herder of cows or cattle

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogjit

From the *Anurag Sagar*, the name by which *Kal* refers to *Achint* (*Gyani*) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises *Kal* for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = “Twinkling of the eye” (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1,728,000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan